

EVALUATION OF A MASTER OF DIVINITY PROGRAM
IN A THEOLOGICAL SEMINARY

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The objective of this research project was to evaluate the effectiveness of the M.Div. program of Alliance Bible Seminary, Hong Kong. The research was designed for evaluation based solely upon the perceptions of the participant (graduate). The research identified and described the graduates enrolled, assessed perceived career development and attainment, and measured the degree of satisfaction experienced by the graduates who have matriculated from the degree program.

A questionnaire was mailed to obtain the necessary data from the graduates of the M.Div. program of Alliance Bible Seminary. The questionnaire which was used was adapted from a previously used one used in the study of graduate educational programs. It has been tested in two other previous studies and was deemed effective. In order to verify its effectiveness in the Eastern context, a pilot test was conducted before the formal research, and the adapted questionnaire was found effective. Responses to the questionnaire were coded and the SPSS system was used to analyze the data. Tables and figures were constructed showing frequencies and significant differences where they occurred.

Generally, the graduates at Alliance Bible Seminary were very satisfied with their educational experiences. Both males and females indicated that they would choose the same path again, and would recommend the program to others. The graduates were having full-time employment in the field of Christian ministry, and were positively

attaining their career goals. The steps leading to the degree at Alliance Bible Seminary were perceived as very helpful and useful, not just the course work and independent reading, but also extra-curricular activities such as voluntary work on campus, Student Evangelistic Band, and interaction with faculty. Some aspects of the program need improvement and consolidation, such as freshmen advising in the majors, course work in the core, quality of instruction, varieties of course offered, and access to computing resources. A special concern should be made on spiritual formation activities. Over half of the respondents (55%) were not satisfied with this.

This evaluation was the first of its kind in the history of the seminary. It emphasized the importance of keeping the institution responsive to the rapidly changing conditions of the society, especially in Hong Kong and China, where the focus of Christian ministry will be in the new century. Hopefully, this research project will kindle a series of research efforts that in the end will help the seminary creating an evaluation system within the institution, so that the institution is kept sensitive to the changing environment and can improve its programs accordingly.

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CHAPTER 1

INTRODUCTION

Background

This study was an investigation, through survey research among graduates, of the effectiveness of the master of divinity degree program (M.Div.) of Alliance Bible Seminary (ABS) in Hong Kong. Before the 1980s, ABS was primarily an undergraduate Bible college designed for the training of pastors and leaders of Christian churches and organizations. The 3-year master of divinity degree program was implemented in 1989, and, in 1991, the graduate school of ABS was formally established. It has been more than 10 years since the M.Div. program was launched; therefore, it is appropriate to evaluate the effectiveness of this program.

When ABS first implemented the M.Div. degree program, it was primarily a replica of that offered by Western seminaries, especially those in the United States. Throughout the years, ABS has tried to make the training correspond to Eastern culture. Besides the common ministry tracks such as biblical studies, theological studies, practical theology, missions, Christian education, and church music, it has added a Chinese culture studies that is unique among seminaries. However, the structure and format of the whole program are still Western. Most of the faculty were trained in Western seminaries. The textbooks were written mainly by Westerners. In the near future, these Western characteristics may change little; however, the question remains: How adequate is the program in preparing high-quality Christian leaders in an Eastern culture?

Hong Kong – a Blending of East and West

Located on the southeast coast of China at the mouth of the Pearl River delta, 80 miles (130 km) southeast of Canton, Hong Kong is centered in one of the world's largest natural deepwater harbors. The congested metropolis is actually several cities that are part of a territory covering about 400 square miles (1,036 km²) – Hong Kong Island, the Kowloon peninsula, and the New Territories (see Appendix A for a map of Hong Kong and vicinity). The New Territories, in turn, are made up of the larger peninsula from which Kowloon extends and more than 230 surrounding islands. Steep terrain has forced about 90% of Hong Kong's 6.7 million inhabitants to congregate in just 15% of the land area, creating the highest population density in the world.

Hong Kong's international significance accelerated in the second half of the 20th century, not only from the explosive growth of its industry (Hong Kong exports more watches, clocks, and radios than any nation in the world) (Berger & Lester, 1997), but also from the reemergence of China as a participant in world trade and politics. It is strategically positioned at the center of the most rapidly growing area of the world – the Asian-Pacific region. A philosophy of free trade and minimal taxes and regulations has attracted investors from all over the world. Its location with respect to trade has made it one of the centers of world trading. It is also the gateway for trade with the world's most populous nation. China depends on the territory to provide the bulk of its foreign exchange and investment. Approximately one third of China's imports and exports pass through Hong Kong (Bueno de Mesquita, Newman, & Rabushka 1996; Sung, 1995; N. Thomas, 1999; Yahuda, 1996). The United States Hong Kong Policy Act Report (U.S. Department of State, 1999) noted that Hong Kong is the largest outside investor in Mainland China, with over \$100 billion (US) in direct investment.

Established as a British colony in 1841, Hong Kong has played a significant role in global politics for the last 150 years. Many of Asia's dramatic upheavals have been reflected in Hong Kong's own tumultuous history: ceded to the British after the first Opium War,

populated by a flood of refugees from China and other Asian nations, bombed and occupied by Japan during World War II, flourished as the “Pearl of the Orient” in the 1970s, became an important business and trading center in the 1980s, and finally ceded back to China by Britain in 1997. Almost every period of its history tells of conflicting and resolved tensions between the many parties forced to coexist on Hong Kong--the East and the West, communists and capitalists, citizens and government.

The Opium Wars (1839-1860). The story of the British colonization of Hong Kong began with the advent of trade with China in the 1500s. However, the importation of tea and silks to Britain was not matched by exports to the East, and by the 1700s, a huge trade deficit had accumulated. The situation continued into the 1800s (Wong, 1998). As a means to reduce this imbalance, Britain began growing opium in Bengal (overseen by the British East India Company) and exporting it to China (Hoe & Roebuck, 1999), where it quickly made a profit for Britain by creating a large market of addicts. By the early 19th century, opium addiction had become such a severe problem that the government tried to prohibit trade in it. In 1839 the Chinese government made a concerted effort to suppress the opium trade, and all the opium warehouses in Canton were confiscated. This serious effort, followed by a minor military incident, led to hostilities. These tensions finally erupted in the First Opium War, with Britain easily overpowering China's imperial navy. The conflict ended with the Treaty of Nanjin (signed on August 29, 1842) and a supplemental treaty of October 8, 1843 (Bovavia, 1985). These treaties provided for payment of an indemnity of \$21 million by the Chinese, cession of five ports for British trade and residence, and the right of British citizens in China to be tried by a British court (Spence, 1990). It was at this time that Britain gained control of Hong Kong Island. Britain proclaimed Hong Kong a free port in 1842, with Sir Henry Pottinger as the first governor (Kelly, 1986), and gave assurances that the native inhabitants would be provided full protection and social and religious freedom. The British Royal Charter formally established Hong Kong as "a separate colony," and the United States became the first foreign government to establish a

consulate there. Mistrust of America's intentions in China may have started at this time under England's military and political policies against the Chinese. But trouble soon arose between the Hong Kong Chinese and their British rulers. In 1844 the Hong Kong Legislative Council (LEGCO) passed a law to control the Chinese population, which had grown to 20,000. A general strike and exodus of important workers back to China brought business to a standstill, forcing LEGCO to amend the law (Tsai, 1993).

By 1852 the political unrest of the Taiping Rebellion in China (Spence, 1990) caused refugees to flee to Hong Kong. "Tens of thousands of Chinese, including wealthy merchant families, fled the disorder on the Mainland for the relative order and security of Hong Kong" (Tsai, 1993, p.51). For the first time, it had become a safe haven from the frequent upheavals on the Mainland in a scenario that would repeat itself numerous times in the following years. This immigration, along with the continuing opium trade, led to a renewed period of tensions between Britain and China. Finally, in 1856, these tensions climaxed with the seizure of a British registered ship, the Arrow, and Chinese officials charged its crew with smuggling (Wong, 1998). This incident led to the Second Opium War (1856-58). At this time the French joined the British, and an Anglo-French force occupied Canton late in 1857. The Treaty of Tianjin in 1858 temporarily halted the fighting, opened new trading ports, allowed residence in Peking for foreign emissaries, gave freedom of movement to Christian missionaries, and permitted travel in the interior. It is understandable that the Chinese began to mistrust missionaries from the West due to Britain's military actions in China. The Chinese refusal to ratify the treaty led to an Anglo-French attack on Peking and the burning of the Summer Palace. In 1860 the Chinese signed the Convention of Peking by which they promised to observe the 1858 treaty. Among other provisions, this treaty ceded 4 square miles of the Kowloon peninsula to Britain, thereby allowing the British to establish firm control over the excellent natural harbor between Hong Kong Island and the Kowloon peninsula (Kelly, 1986).

The difficulties of growth (1860-1911). The next half-century saw an increased

growth in Hong Kong's population and economy (offset by a series of disasters), which set the stage for expansion of the British colony. Throughout the 1860s, the continuing overcrowding problem on Hong Kong led to increased demands for more British lands. Nevertheless, business flourished. The Hong Kong General Chamber of Commerce was founded; the opening of the Royal Mint produced the first Hong Kong silver dollars; gas street lighting was introduced; and the Hong Kong and Shanghai Banking Corporation was founded. During this time, Hong Kong became increasingly connected to China and the outside world by telegraph cables to the mainland, Singapore, and, later, to the Philippines. The government telephone service also appeared at this time. Although it could now communicate more easily with its neighbors, Hong Kong continued to develop its own unique social culture. For the first time, Chinese publishers produced their own newspapers. Secular education took over in government schools, while private schools retained the freedom of religious instruction (Howlett, 1998).

As always, these advances were checked by trouble. A major typhoon in 1873 sank 35 foreign ships, killed over 2,000 people, and resulted in a loss of \$5 million. Still the crowding problem persisted, leading to the founding of the Land Commission in 1885 to study ways to alleviate Victoria City's situation. In the same year, the College of Medicine was founded, attended in its early years by Sun Yat-sen (Spence, 1990), who would be the first leader of Mainland China's Nationalist Party. In 1894, squalid living conditions and overcrowding led to an outbreak of bubonic plague, which claimed the lives of 2,500 people and forced 80,000 others to flee the island. A second outbreak 2 years later led to more strident British demands for increased territory. Toward the end of the 19th century, civil unrest on Mainland China continued to worsen, and in 1895, 600 "coolies" from Hong Kong participated in the Canton uprising against the Manchu Dynasty (Tsai, 1993). From the weakened royal government, Britain obtained a 99-year lease in the "Convention Respecting an Extension of the Hong Kong Territory, June 9, 1898" (Kelly, 1986; Miners, 1995). Finally, in 1899, the British flag flew over the entire New Territories (Lau, 1997; Morris,

1997; Wesley-Smith, 1980).

Recurring trends that had dominated Hong Kong's prior years continued throughout the 1st decade of the 20th century. Hong Kong once again played a role in mainland politics, serving as a base for a Chinese expeditionary force during the Boxer Uprising (Spence, 1990). The bubonic plague struck for the third time, and in 1906, the worst typhoon in Hong Kong history struck the island. During this same period, the Chinese Institute for the Study of Mechanics was established to educate mechanics and their children to satisfy Hong Kong's increasing needs. This school also influenced mainland politics, supporting rebel activities there.

Changes (1911-1930). In 1911 the Wuhan Uprising (Spence, 1990) in Canton toppled the last Chinese emperor. Sun Yat-sen, who had led the uprising, assumed control as president of the new Nationalist government and founded the Republic of China (ROC) (Lau, 1997). This change asserted itself on Hong Kong. The Chinese communities of Hong Kong helped raised large sums of money to support the ROC (Tsai, 1993). Chinese workers attacked the offices of a Chinese newspaper and the Bank of China, forcing these loyalist bodies to remove Manchu imperial dragon flags (Miners, 1987). At the same time, several advances quickly occurred. The new Supreme Court, Hong Kong University, and the Kowloon-Canton Railway were all established in 1912.

As dramatic upheavals occurred and changes in political philosophy were becoming entrenched in many parts of the world, Hong Kong, now well connected to the outside, began to experience similar activities. The May Fourth Movement (1919) on the mainland accelerated the political awakening of the labor movement on the island (Spence, 1990). During this same time, anti-Japanese demonstrations erupted. Through the 1920s, agitators from the newly established Communist government in Russia attempted to spread the revolution to both Mainland China and Hong Kong, giving both governments a temporary common cause. Finally, this seething political situation erupted in 1920, as 9,000 Hong Kong mechanics (so vital to the island economy) staged a strike and departed for Canton,

paralyzing commerce (Chan-Lau, 1990). Mediation efforts finally settled the dispute with a 32.5% wage increase – labor emerged victorious for the moment (Miners, 1987).

The change from an imperial to a nationalist government in China by no means signified an end to Sino-British tensions, and in 1923, a dispute over maritime customs revenue collections almost resulted in British armed action against Sun Yat-sen's Nationalist regime. Then, in 1924, Sun Yat-sen established the Whampoa Military Academy in Canton (Spence, 1990), bringing Chinese Communists and Nationalists together for the first time. Trained and allied, they set out on the Northern Expedition to overthrow the Chinese warlords. The influence of the United Front did not escape Hong Kong, inspiring workers there to participate in the Canton-Hong Kong General Strike. At this time, nearly 30% of Hong Kong's labor force took part in a boycott intended to undermine Hong Kong's government and liquidate British interests in South China. The strike lasted until October 1926, at which time the British Foreign Office at last expressed a willingness to modify some of the unequal treaty rights and grant tariff autonomy to China.

The tides on Mainland China turned once again in 1927, when Chiang Kai-Shek, who succeeded Sun Yat-sen as ruler of China, terminated the United Front with a bloody anti-Communist purging (Spence, 1990). This move improved his relations with the Western powers and as a result, Britain extended full diplomatic recognition to Chiang Kai-Shek's government in 1929.

The world at war (1931-1945). World War II did not erupt until the late 1930s, but in Asia the seeds of this global disaster were sewn at the beginning of that decade. In 1931, Vietnamese revolutionary Ho Chi Minh came to Hong Kong to organize a secret Indo-Chinese Communist party on behalf of the Comintern. However, he was arrested and extradited in June of that year. At this same time, a more severe threat grew out of the Mukden Incident in Manchuria, Northern China – the first stage of Japanese aggression toward China (Spence, 1990). Anti-Japanese protests escalated to anti-Japanese riots. Japanese acts of aggression continued to escalate in severity, leading to Japan's resignation

from the League of Nations in 1933, because of their invasion and occupation of Manchuria. Conversely, relations between Chiang Kai-Shek and Britain continued to be strengthened. Hong Kong Governor Caldecott received an invitation in 1936 to visit Canton, and he agreed to seek British cooperation in developing South China.

Worldwide tensions mounted as the 1930s progressed, and they finally erupted in 1937, with the Marco Polo Bridge incident, when the Japanese smuggled a bomb aboard a vehicle and detonated it on the bridge, destroying the structure. This act marked the start of the Sino-Japanese War (Spence, 1990). The Japanese navy effectively blockaded coastal China, which pushed Hong Kong into the foreground as a crucial arms supply channel for China's war effort. The island's tactical significance led to the landing of Japanese troops at Bias Bay in the New Territories. Throughout 1938, the Japanese increased the scope of their Hong Kong military actions, bombing the railway and even harassing Hong Kong-British planes and ships. The escalation continued with the 1939 Japanese occupation of Hainan Island. By July of that year, British military preparations began with conscription to strengthen volunteer forces, and Vickers tanks landed on Hong Kong in November.

On December 8, 1941 (1 day after the attack on Pearl Harbor), Japan bombed Kai Tak airport, expanded its offensive against China, and launched a full-scale invasion of Hong Kong. By December 25, Governor Young and General Maltby acknowledged defeat and surrendered to the Japanese commander, culminating in the 1942 Japanese occupation of Hong Kong (Howlett, 1998; Miners, 1987). During this period, Allied troops were incarcerated in POW camps, and civilians were interned at Stanley Internment Camp (Bonavia, 1985). With an eye toward the island's wealth, the Japanese maintained the Hong Kong business elite in waterfront brothels, from where they were marched daily to offices to balance books and sign currency. The Japanese initiated efforts to "Japanize" the island, such as renaming prominent buildings and landmarks and even instituting programs teaching Japanese in the schools (Chan-Lau, 1990).

Finally, in 1945, Allied planes bombed Hong Kong. As it became clear that they

would prevail, the British and Chinese began examining proposals for the control of Hong Kong after the war. The U.S. bombing of Hiroshima and Nagasaki with atomic bombs in August of that year led to the submission of Japan, and British Admiral Harcourt accepted the surrender of the Japanese forces in Hong Kong (Blyth & Wotherspoon, 1996; R. Buckley, 1997; Howlett, 1998).

Post-war instability: Conflicts and refugees (1946-1972). Following the surrender of Japan, citizens who had departed the island during the war returned, restoring the population to its prewar size of 1.6 million in 1946. At the same time, the British Military Administration returned control to the civilian government, still headed by Governor Young. The reinstated leader outlined a new reform plan that was to give the people greater autonomous control over their affairs. However, the British government retreated from this initiative in 1951, leaving it unfulfilled (R. Buckley, 1997).

As the war ended on the mainland, both Nationalist and Communist troops rushed to take the Japanese surrender. They soon became engaged in an all-out civil war (Spence, 1990). In a bid for financial security, thousands of Shanghai businessmen transferred, further increasing Hong Kong's commercial significance. Finally, the Communists won the civil war on Mainland China, and on October 1, 1949, the People's Republic of China (PRC) was established. In that same year, the new Communist Chinese forces reached the Hong Kong border. Although the Chinese government repeatedly declared that the treaties governing Hong Kong had been imposed by force and were not binding (Chang & Chuang, 1998), they made no attempt to invade. Even though the British government extended formal recognition of the People's Republic of China (PRC) in December 1950 (R. Buckley, 1997), the relationship among the British, Hong Kong, and Chinese governments remained an uneasy one. Hundreds of thousands of refugees from the mainland Communist regime streamed into Hong Kong, boosting the population to 2.3 million (Howlett, 1998). The Hong Kong government introduced immigration controls to stem the swelling tide, but the population growth continued, reaching 2.5 million before the end of the year. The onset of the Korean

War in June further confused the already disturbed political waters.

China imposed its own control over the emigration from the neighboring Canton province to Hong Kong in 1951. At the same time, Communist China's relationship with the rest of the world worsened due to its involvement in the Korean War (Spence, 1990), and the UN eventually imposed a trade embargo in protest.

During the next few years, the mainland refugee problem worsened. Mao Zedong's ambitious and disastrous Great Leap Forward was underway, and people fled China in increasing numbers (Spence, 1990). By 1961, Hong Kong's population had swelled to an astounding 3.1 million. This trend continued into 1962, when over 70,000 immigrants arrived in February alone. This worsening situation spurred the Chinese government into erecting a barbed wire border barricade (the Chinese Berlin Wall). In addition, 60,000 illegal immigrants were captured by Chinese police and returned to China.

In the late 1960s, regional turmoil continued to impact Hong Kong. The United States, increasingly involved in the Vietnam War, stationed a military garrison in Hong Kong for the war's duration. Also, financial unrest resulting from deteriorating stability in China caused a major run on Chinese banks in Hong Kong, weakening the island's economic stability. Then, in 1966, riots broke out once again on Kowloon, this time because of a rate increase in first-class ferry fees (R. Buckley, 1997). The situation became even more unstable in 1967, as tensions between Hong Kong and China worsened during the Great Proletarian Cultural Revolution. Left-wing radicals in Hong Kong placed bombs in crowded areas and staged violent anti-British demonstrations. War loomed dangerously close when People's Liberation Army (PLA) soldiers killed five Hong Kong policemen on the border (Cooper, 1970). But apart from this, the Chinese government left the colony undisturbed, probably because up to 40% of China's foreign-exchange earnings were derived from trade and commercial transactions with it.

Normalized relations (1972-1981). Relations between China and the West had been tense for over 20 years, but they began to relax in the early 1970s. The first major step in this

direction came in 1972 when U.S. president Richard Nixon and Mao Zedong met and began the process of normalizing Sino-U.S. relations (Spence, 1990). China's relations with Hong Kong also became more relaxed, although China continued to maintain that Hong Kong was "Chinese territory under British administration."

In 1976, two deaths in China signaled the end of an era: Premier Zhou Enlai died on January 8, and Mao Zedong died on September 9 (Spence, 1990). Two years later, the tough, pragmatic Deng Xiaoping emerged as the nation's new leader. He moved swiftly to open the lines of communication with the West even further (Blyth & Wotherspoon, 1996). In 1979 the PRC invited Hong Kong Governor MacLehose for an official visit to the mainland. Among the chief items discussed was the expiration of the New Territories lease in 1997 (R. Buckley, 1997). Although the lease applied only to the New Territories, the Chinese government had consistently maintained that the whole of Hong Kong was Chinese territory and considered that the earlier Hong Kong-British agreements came under the category of unequal treaties, and therefore, also required resolution.

To help with Hong Kong's population problem, Governor MacLehose announced the cancellation of the "Touch Base" policy in 1980, designed to stop the influx of illegal immigrants from China. In the past, the "Touch Base" policy had allowed illegal immigrants to stay "if they succeeded in 'Touching base,' that is, establishing a home without being caught" (Kelly, 1986, p. 61). Under the new policy, captured immigrants, whether they had reached the inner city or not, would be returned immediately to China. Nevertheless, the population of Hong Kong reached 5.2 million in 1980. Britain grew alarmed at the prospect of all these people having a legal claim to British citizenship, and in 1981 the government downgraded Hong Kong British passport holders to "British Dependent Territory Citizens." Britain did not do this to other citizens of its colonies, which was considered discriminatory. From then on, Hong Kong Chinese could not emigrate to Britain (R. Buckley, 1997).

The Joint Declaration (1982-1987). In September 1982, British Prime Minister

Margaret Thatcher visited Beijing to begin the lengthy process of negotiations about the future status of Hong Kong (R. Buckley, 1997; Flowerdew, 1998). These negotiations acted as an impetus for the first official round of Sino-British talks in July 1983. In anticipation of the inevitable change, the Hong Kong government published the 1984 "Green Paper," which outlined a plan for electing government representatives. This was followed by the "White Paper on Future Development of Representative Government of Hong Kong," with a suggested schedule for more elections before 1997.

While these belated changes were being made in Hong Kong, Sino-British negotiations had moved forward, resulting in the signing of the "Sino-British Joint Declaration on the Future of Hong Kong" on December 19, 1984. The agreement stipulated that Hong Kong (including Hong Kong Island, Kowloon, and the New Territories) would be recovered by China on July 1, 1997, while China declared its "one country, two systems" policy for Hong Kong. The Joint Declaration provided the following (Bueno de Mesquita et al., 1996):

Hong Kong will enjoy a high degree of autonomy. Socialist policies in the mainland will not be applied in Hong Kong, and Hong Kong will remain its capitalist system and way of life for fifty years after 1997.

The people of Hong Kong will continue to enjoy their rights and freedoms under Hong Kong law.

Hong Kong will retain its common-law system, and a court of final appeal will be established in Hong Kong.

Hong Kong will retain its free-port status and separate customs status.

Hong Kong will have autonomy in economic, financial, and monetary fields.

There will be no exchange control, and the Hong Kong dollar will be a freely convertible currency. China will not levy taxes on Hong Kong people.

Hong Kong will determine its own shipping and air agreements.

Hong Kong people will retain their land rights up to 2047.

Hong Kong people will retain right of free entry to and departure from Hong Kong. (p. 31)

In 1985, with the Joint Declaration in force, the People's Republic of China (PRC) created a committee to draft the Hong Kong "Basic Law," which would govern Hong Kong when China took over. That same year, in September, the Hong Kong government held the first-ever elections for the LEGCO (Hong Kong's legislative body) seats (N. Thomas, 1999).

Sir David Wilson arrived in 1987 as Hong Kong's new governor. In the wake of his arrival, the "British Dependent Territories Citizens" (BDTC) passport was replaced by the "British National (Overseas)" (BNO) passport (Chang & Chuang, 1998). As this announcement brought home the reality of the inevitable transition, the Heng Seng Index fell 1,000 points in a single day, and the Hong Kong Stock Exchange closed for 4 days.

Tiananmen Square and political awakening (1988-1991). Although the "Green" and the "White" Papers (1984) had made provisions for free elections to be held in Hong Kong (Thomas, 1999), by 1988 no positive action had been taken to that end. That year, the government issued the "White Paper on the Development of Representative Government: The Way Forward," which further postponed elections until 1991. In April the first draft of the Basic Law was released for public consultation, but there were controversies in Hong Kong regarding its restrictive provisions for the election of Hong Kong's new chief executive. In July, a Sino-British Joint Liaison Group was set up in Hong Kong, and soon after, Governor Wilson visited Beijing, where he met with Premier Li Peng and other senior officials.

Controversies continued through 1989 in Hong Kong regarding the election restrictions. This led to the release of the second draft of Basic Law for public consultation. Meanwhile, in China, the death of government reformer Hu Yaobang triggered huge demonstrations in Tiananmen Square and throughout China. In May, protesters staged hunger strikes, and they demanded democratic reforms and anticorruption measures (Spence, 1990). In response, the PRC government proclaimed martial law. Hong Kong supported the demonstrators in China with a series of rallies and demonstrations, one of which drew 80,000 people. When the People's Liberation Army (PLA) crushed the protest in Tiananmen Square on June 4th (Miles, 1996), over 1 million people in Hong Kong gathered in rallies to express their sorrow. In protest, the Alliance in Support of the Patriotic Democratic Movement in China was founded. The alliance had financed and helped some Chinese Student Leaders to escape from China and emigrate overseas. Back on the mainland, the People's Daily published an article criticizing leaders of the alliance for "subversive activities" against the PRC government. Three months later, Hong Kong's political advisor sent a conciliatory letter to the New China News Agency, proclaiming that the Hong Kong government had no intention of allowing Hong Kong to be used as a base for subversive activities against the PRC. N. Thomas (1999) observed that

Tiananmen continued to affect the social and political systems of Hong Kong throughout the remainder of the transition period. It often provided a rallying point for the liberal groups in their political battles with the conservative and pro-China forces. More importantly, the events surrounding Tiananmen radically aided the formation of Hong Kong's political consciousness. This consciousness or awareness helped to encourage the development of Hong Kong's pressure groups

into political parties. It also animated the public discussions over such issues as: the final version of the Basic Law, the Bill of Rights, the controversy surrounding the new airport and the debate over the right of abode in the United Kingdom. In turn, the discussions over these issues further fostered the growth of the territory's social and political consciousness. (pp. 208-209)

In July, Britain declared that it would not give right of abode to 3.25 million British Dependent Territory citizens in Hong Kong, but it announced in December that "it would grant full British nationality to 50,000 Hong Kong residents and their families" (N. Thomas, 1999, p. 212). Meanwhile, Governor Wilson proclaimed in an October speech that a new airport at Chek Lap Kok would be constructed by early 1997, igniting a new round of controversy between China and Britain.

In 1990, the Basic Law was finalized, as Sino-British officials reached a secret deal on the future political structure of Hong Kong. In April, the National People's Congress in Beijing formally endorsed the Basic Law (Chang & Chuang, 1998; Flowerdew, 1998; Miners, 1995). China stated that it must be consulted on all major decisions involving Hong Kong before 1997 – including the construction of the new airport. Britain concurred, but Hong Kong officials insisted that the project was a local undertaking and therefore not subject to London or Beijing approval. They announced that the construction of Tsing-Ma Suspension Bridge (the world's longest road and rail link, part of the new airport project) would proceed with public money before the arrival of the PRC delegates.

In 1991 Governor Wilson visited Beijing to discuss the airport project, stressing the need for Hong Kong to be flexible and to consult with China. That June, the Hong Kong Bill of Rights was enacted, overriding all other laws; China claimed the right to review all Hong

Kong laws – including the Bill of Rights – and to repeal them after 1997 if it found them incompatible with their Basic Law. Sir Percy Cradock, foreign policy advisor to Prime Minister John Major, secretly traveled to Beijing to discuss the controversial airport project; shortly afterwards, British and Chinese officials signed a Memorandum of Understanding regarding the airport project (R. Buckley, 1997). In December, Chinese officials declared that LEGCO was only an "advisory body" within British colonial structure, and as such, had only limited authority. They asserted that China's National People's Congress was the real legislative power of Hong Kong.

Last British governor (1992-1997). China and Britain battled for control of Hong Kong during the last 5 years of British rule. Pro-PRC elements formed the Democratic Alliance for the Betterment of Hong Kong in 1992. The leaders of Hong Kong's democracy movement visited Britain to meet with Prime Minister Major, who said he intended to be "tougher with China." Christopher Patten, the 28th and last British governor, arrived in Hong Kong in July. He claimed that trust is a two-way street and proposed new electoral changes that provoked stern opposition from Beijing (Blyth & Wotherspoon, 1996; R. Buckley, 1997; Flowerdew, 1998; Patten, 1998; N. Thomas, 1999; Yahuda, 1996).

Patten (1998) visited Beijing to negotiate a dignified exit for Britain in 1997. The thorniest issues to be dealt with were the pace of democratization in Hong Kong and the construction of the airport. China blamed Patten when Britain stopped suppressing democratic reform in Hong Kong; this unnerved Hong Kong's capitalists, who joined the PRC in urging Patten to stop trying to expand representative government. China heightened the tensions by threatening to scrap the 1984 agreement, which promised Hong Kong political and economic freedom for 50 years after Chinese rule. China also declared that

contracts signed by the current Hong Kong government would be invalid when Britain removed its control. Despite the rhetoric, the real issue in this war of words was who controlled Hong Kong for the present and future.

In 1993, the Sino-British rift continued, with China's Li Peng accusing Britain of trying to create disorder in Hong Kong and impede the transition. China threatened to set up a shadow government in Hong Kong before 1997, and the National People's Congress formed a special advisory committee, despite promises that it would not set up such a body until 1996. In 1994 Patten introduced more democratic reforms, in spite of China's threats to drop the reforms after the handover and in spite of its warnings that the move would end negotiations. Hong Kong held its first fully democratic elections in September 1994, and pro-Democracy parties won by a comfortable margin. The following year they voted for the second and last time, handing a stunning defeat to pro-Beijing candidates. China vowed to dissolve the new LEGCO in 1997, a move that Patten (1998) called a black day for democracy.

The PRC then appointed a Preparatory Committee to guide the transfer, with over half of the 150 members from Hong Kong – mostly from the business elite. By 1995 there were over 2,000 mainland companies operating in Hong Kong, indicating the territory's high economic integration with China (N. Thomas, 1999).

After years of bitter negotiations, China and Britain finally signed an agreement to pay for the new \$20 billion (US) airport (R. Buckley, 1997). This airport would be one of the world's largest infrastructure projects, including two suspension bridges, a high-speed rail system, a six-lane highway, and a third tunnel under the harbor. The project was set to open in July 1998.

Fears about what would happen after July 1997 grew daily. British Prime Minister Major declared that Hong Kong passport holders would be able to enter Britain without visas after June 30, 1997; tens of thousands of people lined up for British National (Overseas) passports, some even camping in the rain for a week (Patten, 1998). In March 1996, Hong Kong saw its first budget deficit in 13 years. In June, thousands gathered to remember Tiananmen Square victims, demanding that Hong Kong's freedoms remain untouched under Chinese government control. Meanwhile, business relationships between Hong Kong tycoons and the mainland were becoming increasingly close. In December, China selected one of these tycoons, Tung Chee-hwa, to be Hong Kong's first chief executive (R. Buckley, 1997). He pledged to preserve the territory's autonomy and announced that individual rights must be subjected to the community's needs.

Finally, in 1997, China announced its plans to restrict the rights of protest and free association. Sixteen laws, including several from the Bill of Rights, were to be repealed. Governor Patten criticized the attack on civil liberties, whereas Tung Chee-hwa declared his support for the repeals. Hundreds of pro-democracy activists marched to protest China's shadow legislature and plans to curb civil liberties. In April the first contingent of the PLA marched into Hong Kong. Democracy seemed doomed once again in all of China, as some Chinese wanted it to be for Hong Kong at least (N. Thomas, 1999).

Hong Kong Special Administrative Region (HKSAR) -- A new era (July 1, 1997).
July 1, 1997, was a day of paramount importance in the history of Hong Kong. The 150 years of colonial history of Hong Kong ended on that day. Britain had turned the city back to PRC, according to the Joint Declaration signed in 1984. Hong Kong became a Special Administrative Region (SAR) of China (Howlett, 1998). According to the provisions of the

Basic Law, Hong Kong SAR would enjoy a high degree of autonomy, retaining its own executive, legislative, and judicial power; issuing its own currency and passports; maintaining its own customs force and police; and remaining a free port. China would be responsible for Hong Kong's defense and foreign policy. The socialist system and policies would not be practiced in Hong Kong. This system of "one country, two systems" is unparalleled anywhere in the world. The Chinese government seemed determined to make it work. During the power-transfer celebration, Jiang Zemin, President of the PRC, expressed his commitment to maintaining Hong Kong's continued economic, legislative, and judicial autonomy (Knight & Nakano, 1999, pp. 197-199). When Macao came under Chinese rule again in December 1999, the ultimate goal would be reunification with Taiwan.

During the past 2 years, the Asian financial crisis has taken a toll on Hong Kong's accumulated prosperity. According to a report in the South China Morning Post, Hong Kong's leading English newspaper, for the first time in 13 years, Hong Kong was driven into recession ("Hong Kong," 1998). The stock market index plummeted throughout 1998. The market value of property dropped by 40%, and the unemployment rate reached an all-time high of 6.2%. However, despite the financial setback, Hong Kong SAR has continued to strive to maintain its economic role and the confidence of the world community in its banking, trading, and shipping.

Beginning this millennium, surely the expectation of Hong Kong's people has been "tomorrow will be better." However, whether this "Pearl of the Orient" will continue to shine in the new millennium, only time can tell. The clash of ideologies will continue (Spaulding & Eddy, 1996), but with a different way to work on differences under China's governance.

Alliance Bible Seminary

History and mission. Alliance Bible Seminary (ABS) celebrated its centennial anniversary in 1999. R. H. Glover, a Christian and Missionary Alliance (CMA) missionary, first started the school in Kwangxi Province, China, in 1899 (Leung, 1998). CMA began its ministry in China the 1st year (1887) the mission was founded. ABS was the first Bible school established outside the United States. The primary goal was to train Chinese pastors. Due to the cultural background of then-China, only male students were accepted. A separate Alliance Bible School for Women was founded in 1902. In 1937, the two schools were merged and renamed Alliance Bible Institute. In 1949 the Communists won the civil war and established the People's Republic of China. Christian missionaries were forced to leave the country. Under the leadership of then-president Rev. William C. Newbern, ABS was relocated to Hong Kong. During the 50 years' ministry in China, more than 600 alumni have graduated from ABS. They have served throughout China, and many have also served as pioneer missionaries in other Asian countries such as Indonesia, Vietnam, Thailand, and Cambodia. This is one of the most distinctive characteristics of ABS – its zeal in missions (Leung, 1999).

After missionaries retreated to Hong Kong, the mission allowed President Newbern to rebuild a small house in Cheung Chau Island, a small island about 10 miles south of Hong Kong Island, to continue the training ministry. The house belonged to a missionary who died during World War II. The first class had about 20 students who came over from China to continue their unfinished study. In 1955 the school was finally named Alliance Bible Seminary. Three years later, the seminary implemented a 4-year bachelor's degree program for high school graduate-level students. The original 3-year diploma program continued until the early 1980s (Leung, 1999).

Before the 1980s, ABS was primarily a small undergraduate Bible school. Enrollment seldom exceeded one hundred. Starting from 1983, ABS began to implement graduate studies into its program. The master of ministry program was offered in 1983,

followed by the master of Christian studies and master of missions and evangelism programs in 1986. The 3-year M.Div. program was implemented in 1989. Two years later, the graduate school of ABS was founded. Two more advanced degree programs were added in the 1990s: the doctor of ministry program (1995) and the master of theology program (1996) (Leung, 1999). With the implementation of more programs, the enrollment continued to grow rapidly and exceeded 500 before 1997. Today, ABS is the largest Protestant seminary in Hong Kong. More than 1,500 alumni have graduated in the past 50 years, and they have served churches, Christian organizations, and missions all over the world.

In the early 1980s, CMA mission decided to transfer the management responsibility of ABS to the national church, the CMA Church Union, Hong Kong. Missionaries receded from their leadership roles to a supportive role (Leung, 1998). At present, ABS is a locally supported seminary without any financial or personnel support from the CMA mission.

Faculty and programs. According to the 1999 catalog, the seminary has 24 full-time faculty members and 12 adjunct professors who are professional lecturers and professors from specialized fields. About 70% hold terminal degrees. Most are experienced in pastoral ministry, and they are actively involved in local church ministries.

The seminary has no professional administrators. All full-time faculty have to share administrative responsibilities. About 30 supportive staff members help with office work and maintenance needs, and volunteers also help at the seminary.

Alliance Bible Seminary offers various academic programs, including certificate and diploma programs, as well as undergraduate and graduate degree programs. Among the degree programs are doctor of ministry, master of theology, master of divinity, master of ministry, master of missions and evangelism, master of Christian studies, and bachelor of theology. These degree programs are primarily designed for those who wish to enter full-time ministry or who are already involved in full-time ministry. For Christian lay leaders and professionals who want to equip themselves for better ministries within churches,

diploma and certificate courses offer opportunities for study in areas including theology, missions and evangelism, pastoral counseling, and church music.

Campus and facilities. The main campus of ABS is situated on the peak of the beautiful Cheung Chau Island, about 10 miles south of Hong Kong Island. A total of 13 buildings is scattered over an area of 2.5 acres, most of them erected in the 1980s and 1990s. These include 3 administration buildings, 4 faculty quarters, 3 student dormitories, a lecture hall, a library, and a chapel. Last summer, a 40-year-old building and the 26-year-old chapel were torn down to provide the land needed for the construction of the Centennial Memorial Complex (ABS, 1998). This \$5 million (US) project showed the commitment of the seminary to carry on its mission into the new millennium. The complex has two major structures: the Assembly Hall and the Academic Building. The diamond-shaped Assembly Hall can accommodate about 400 people and can be easily separated into three sections for different purposes – a central hall for 200 people and two lecture rooms of the same size (for 70 people). The lower platform of the Assembly Hall will be the Music Center of the Department of Church Music. Adjacent to the Assembly Hall is the three-story multipurpose Academic Building, which will house the Pastoral Center, Christian Education Center, lecture rooms, and the Prayer Garden. The entire complex is scheduled to be finished by Spring 2000.

The library is a three-story building with more than 50,000 volumes. It is equipped with modern facilities. The computer center was set up in 1992, and in 1997, ABS joined seven other seminaries and Christian organizations to establish the Ecumenical Information Network. The Union Catalogue of the network offers easy access to information and materials used in theological study and research.

In order to cooperate with local churches in the urban area and expand distance-learning opportunities, the long-awaited City Center was finally established in Kowloon in 1998. It provides better services to part-time students and other Christians as well.

Distinctive ministries. Early in the 1970s, ABS started correspondence studies for

those who wanted to have theological and biblical education but could not afford to study full-time (Leung, 1998, p. 76). At one time, it served Chinese Christians from literally every continent of the world. In the mid-1980s, the correspondence department was transformed to the Department of Extension Studies, which handles all distance learning programs and courses. About 1,000 students now register quarterly for various extension study courses.

In the 1980s, due to the uncertain political future of Hong Kong, the number of people emigrating overseas was on the rise. Overseas Chinese churches had experienced steady growth, and the need for leadership training was obvious. Since 1984, ABS has cosponsored Theological Education by Extension (TEE) with the Chinese Overseas Christian Mission (COCM) in London, to provide theological education programs to Chinese Christians and church leaders in Europe. Each year during the summer, ABS has sent faculty members to London to offer intensive study courses. Students are Christian leaders from European countries such as Britain, France, Italy, Spain, and the Netherlands. In 1993 the ABS Center in Canada was founded in Toronto. Professors from ABS are sent to Canada occasionally to support this offshore center, providing theological and biblical training for local Chinese Christian leaders (Leung, 1998, 1999).

In the 1990s, the "China factor" had an obvious impact on every aspect of society (N. Thomas, 1999). In 1993 ABS decided to set up the Christianity and Chinese Culture Research Center to explore theological education and leadership training related to China ministry. Chinese indigenous theological courses are offered on campus, and seminars are conducted for lay leaders at the extension centers. As times change, new challenges emerge. The seminary seeks opportunities to work with churches and seminaries in China to offer better training to Christians and church leaders on the mainland (Leung, 1999). Also, in response to the needs of local pastors, the Pastoral Institute was founded in 1996. It seeks to support local pastors with services such as pastoral counseling, consultation, renewal conferences and studies, and retreats.

In the 1990s, ABS also began to develop its publishing ministry. Two journals are

being published regularly (twice a year): the Jian Diao Theological Journal and the Pastoral Journal. A series of dissertations and research studies by ABS faculty members and other Chinese scholars are also being published. The seminary hopes to produce more Chinese theological textbooks to benefit theological education in Hong Kong as well as in China (Leung, 1999).

Evaluation Questions

How effective is the master of divinity degree program in meeting its objective; that is, in preparing men and women for full-time Christian ministries? The following questions were proposed at the onset of this study, and the survey questionnaire was designed to collect relevant data to answer these questions (the numbers at the end of each question correspond to questions in the survey questionnaire).

1. How would the graduates rate their experience at the seminary? (7, 8, 9, 10C, 11)
2. Are there any significant differences in the attitudes of graduates toward the seminary based on age and gender? (1, 2, 3, 4, 7, 8, 9, 10C, 11A, 11B, 11C)
3. What did the graduates find to be most helpful in the program, and what did the graduates find to be the major obstacles? (7, 10C, 12)
4. How have the graduates contributed to their field of ministry in terms of publishing articles, giving speeches, leading seminars, teaching, serving on committees or boards of relevant organizations, or serving in social service ministries? Are there significant differences among the graduates? (1, 2, 6)
5. Have the graduates found employment in Christian institutions (churches and Christian ministry organizations)? (5)
6. Have they reached any career goals as a result of participation in the program? (5)

7. How did the graduates perceive the following elements of the programs leading to the completion of the degree? (a) the admissions requirements; (b) the admission examination; (c) the advising provided; (d) the course work (both major and core); (e) the internship requirement; (f) the spiritual formation activities; (g) the quality of faculty and instruction; (h) contact with faculty; (i) relationship with other students; (j) closeness in relationship; (k) the library collection and facilities; and (l) the access to computing resources. (9)
8. What appears to be the motivation for enrolling in the educational program of the Alliance Bible Seminary? (10A, 10B)
9. Would the graduates recommend the M.Div. program to others? (11D)
10. What would be the possible income source during their M.Div. studies? (13)

Importance of the Study

Starting in the mid-1980s, college education became more accessible to high school graduates in Hong Kong. More colleges and universities were being established and financed by the government (Howlett, 1998; Postiglione & Mak, 1997). As a result, the need for graduate theological training programs is growing. To people who have an undergraduate education and wish to become involved in full-time Christian ministry, the M.Div. is the first theological training program; therefore, it deserves more attention.

From the late 1980s and throughout the 1990s, due to the political change scheduled on July 1, 1997, and the continued struggles between PRC and Britain over the control of Hong Kong, the number of emigrants soared (see Table 1).

The real problem is not just the large number of emigrants. It is the attrition of the skilled labor force that has become worrisome to the government and the public. Table 2 reveals several characteristics of the emigrants.

Table 1

Statistics of Emigrants

Year	Number of emigrants
1987	30,000
1988	45,800
1989	42,000
1990	62,000
1991	60,000
1992	66,000
1993	53,000
1994	62,000

Source. Hong Kong Government Information Services.

Table 2

Characteristics of Emigrants and Comparison With Whole Population

	Emigrants	Whole population
Age group of 25-44	47%	37%
Degree holders	17%	4.6%
Professionals/Administrators	35%	11%

Source. Hong Kong Government Information Services.

Obviously a massive exodus of the elite population was underway in the 1990s, and the "brain-drain" has had a great impact on Christian churches and organizations. Since

China has a poor record with respect to religious freedom (Asia Watch Committee [U.S.], 1992), many Christians have also immigrated to other Western countries, such as Canada, the United States, and Australia. As a result, many churches have experienced difficulties in finding pastors. The loss of experienced lay leaders, such as deacons, Sunday school teachers, small-group leaders, and counselors is also a concern. It seems probable that the shortage of leadership will continue.

The seminary is the primary place in which to train leaders for churches and Christian organizations. Therefore, the programs it provides should be evaluated constantly to ensure that they correspond to the changing needs of society. However, this is not a normal practice among educational institutions (Beyer, 1995), especially in the Eastern culture. The China Graduate School of Theology (CGST) is the first graduate theological school in Hong Kong. Established in 1975, it began offering the M.Div. degree program the same year. However, its registrar and student affairs officer, Patricia Chiu, admitted that the seminary has done no surveys among the M.Div. graduates concerning the effectiveness of the program (personal communication, September 14, 1999). This study may be a pioneer project of its kind in Hong Kong.

Until the 1990s, Alliance Bible Seminary was primarily a “family-size institution,” and it operated effectively in the manner of such an institution. However, with the addition of graduate degree programs and the near tripling of the student population, the institution has moved to a “program-size” institution, and therefore, should have developed an accompanying system to permit effective planning and evaluation. It is hoped that this research study will be the first step in that direction.

Definition of Terms

Master of Divinity (M.Div.)

This is the basic degree in most graduate seminaries. The 1997-98 edition of The Factbook on Theological Education noted that, among the more than 200 Protestant, Catholic, and Orthodox theological schools in the United States and Canada that are members of the association, the M.Div. degree category had the greatest percentage of men and women, 45.88% and 37.88%, respectively (Association of Theological Schools [ATS], 1998a). According to ATS (1996),

The Master of Divinity degree is the normative degree to prepare persons for ordained ministry and for general pastoral and religious leadership responsibilities in congregations and other settings. It is the required degree for admission to the Doctor of Ministry degree program, and the recommended first theological degree for admission to advanced programs oriented to theological research and teaching. (p. A1)

The program is designed to be completed in 3 years of full-time study. Within the M.Div. degree program, most seminaries offer various areas of concentrations (or ministry tracks) that students may choose as their major study. Alliance Bible Seminary has seven ministry tracks (majors): biblical studies, theological studies, mission and evangelism, practical theology, Chinese culture studies, Christian education, and church music.

Program Evaluation

Evaluation is a process through which the quality of a program is being studied in a systematic way, thus ways of improvement, if any, may be developed as a result of the study (Fink, 1995; Gall, Borg, & Gall, 1996; Rogers & Badham, 1992; Sanders, 1992). There are two different functions of evaluation: formative evaluation and summative evaluation (Herman, Fitz-Gibbon, & Morris, 1987; Scriven, 1967, 1991a, 1991b; Worthen, Sanders, & Fitzpatrick, 1997). Simply put, formative evaluation is the collecting of information or

opinion about educational programs while they are in the process of development.

Summative evaluation is conducted after a developed program has been used for a certain period of time in order to determine how effective it is (Beyer, 1995; Gall et al., 1996). Fink (1995) called formative evaluation prospective evaluation, and summative evaluation retrospective study (pp. 70-71), which may help to clarify the difference between these two functions of evaluation.

After a program has had time to produce results, it should be examined and measured against its stated goals. Some of the basic summative questions include the following (Frechtling & Sharp, 1997; Stevens, Lawrenz, & Sharp, 1993):

1. Was the project/program successful? What were its strengths and weaknesses?
2. To what extent did the project/program meet the overall goal(s)?
3. Did the participants benefit from the project/program? In what ways?
4. Was the project equally effective for all participants?
5. What components were the most effective?

This study is intended to provide a critical evaluation of an educational program from the perspective of the participant (graduate). It may be used as part of a comprehensive evaluative effort, which may be actualized in the near future.

Delimitation

The investigator chose to concentrate this study among the alumni of the M.Div. degree program of ABS, with faculty and staff not included, in order to narrow the scope of the study. Another reason for not including faculty and staff is that evaluation is not a normal practice in the Eastern culture. It would not be appropriate to do any kind of program

evaluation among faculty and staff without providing some education first. It is hoped that this study may provide some insights that stimulate their thinking about evaluation.

Limitations

This study has the following limitations:

1. The validity and reliability of the survey instrument used in this study have yet to be determined. The pilot field test of the instrument provided useful information.
2. This study was limited to the persons who responded to the survey instrument.
3. The lapse of time between participating in the educational program and responding to the survey questionnaire may have caused some respondents to forget some aspects of their program, or some of the aspects of the program may have changed since their graduation, causing them to report some incorrect information.

CHAPTER 2

REVIEW OF LITERATURE

Evaluation research as a social science activity has a long history. It can trace its roots to the 17th century. However, it was not until after World War II that program evaluation research began to grow, when “social scientists were engaged in the assessments of delinquency prevention programs, psychotherapeutic and psychopharmacological treatments, public housing programs, educational activities, community organization initiatives, and numerous other such areas” (Rossi, Freeman, & Lipsey, 1999, p. 11). For a more systematic and extended discussion of the historical development of program evaluation, see Worthen et al. (1997).

With regard to program evaluation in the field of education, Worthen et al. (1997) considered the passage of the Elementary and Secondary Education Act (ESEA) of 1965 as crucial, writing, “ESEA deserves its historical designation as the birth of contemporary program evaluation” (p.33). With the passage of the bill, large amounts of federal funding were poured into local schools, state and regional agencies, and colleges. In order to ease the concern for the effectiveness of federal funding, mandatory evaluation reports needed to be filed. As a result, thousands of educators were required to evaluate their own efforts.

This chapter begins with a general discussion of evaluation in higher education and its relationship to the increased request for accountability and responsibility from stakeholders. The role of accreditation in program evaluation is also discussed. The discussion then moves to present findings from dissertations related to specific program evaluation and concludes with literature presenting the progress of program evaluation in theological schools.

Evaluation in Higher Education

The 1983 publication of A Nation at Risk: The Imperative for Educational Reform, by the National Commission on Excellence, has triggered much criticism on higher education from literally every sector of society. Cries for reform were echoed throughout the United States. Students, their parents, and professional critics demanded more emphasis on teaching. Instead of using research and publication as the overwhelming factor in determining a professor's status and salary, it was thought that teaching performance should have a greater role in faculty promotions and rewards (Boyer, 1990; Cross, 1993; Fairweather, 1993; Toch, 1990). Political figures, the press, governing boards, and others questioned faculty productivity and the tenure system and insisted that universities should at least introduce post-tenure review (Finn, 1987; O'Toole, 1994). Public officials joined the critics by insisting that universities become more accountable. In some states, government funding was already linked to the performance of colleges and universities as measured by student retention, graduation rates, and how faculty members used their time (Ewell, 1997, 1999). Business groups demanded that universities be more open to new ideas and more sensitive to social changes (Davis & Botkin, 1994; Hackney, 1994; Lenzner & Johnson, 1997). Needless to say, the rapid growth of the for-profit universities (for example, the University of Phoenix) and the Cyber-U.s has exerted pressure on higher education institutions to evaluate their work and to change (Gubernick, 1997; Gubernick & Ebeling, 1997; Marchese, 1998; Noam, 1995; Winston, 1999; Wolfe, 1998).

In response to these outward pressures, higher education institutions, especially research universities, have responded by paying more attention to teaching, to undergraduate curricula, and to the assessment of learning. Many universities have established teaching awards, teaching centers, and faculty development programs with the intention of supporting and improving faculty performance. Furthermore, many efforts are

being put forth to design effective faculty evaluation systems (Aleamoni, 1987; Arreola, 1995; Aylett & Gregory, 1996). Studies on how colleges affect students have mushroomed (Pascarella & Terenzini, 1991). Moreover, program evaluation saw substantial growth in the 1980s (Kells, 1995). Kells observed “[an] increased use . . . of internally organized cyclical department or program review” (p.103). He further noted that this change was “propelled by the growth of state or provincial coordination efforts, by the financial squeeze, by changing market demographics, and by public pressure for accountability” (p. 105). Many colleges and universities, including the University of Georgia, the University of Wisconsin-Madison, Northwestern University, and the University of Washington, have detailed guidelines and procedures for program evaluation. Winter (1997) has surveyed 532 colleges and universities identified as MA I and MA II institutions in the most recent Carnegie classification and reported that over three fourths of the comprehensive universities have formal program review processes. Most reported having formal guidelines for the reviews.

Accreditation and Program Evaluation

Within the higher education system, the presence of the six regional nongovernmental accreditation agencies and the specialized accrediting bodies in some 20 or more disciplines is a driving force that is causing educational institutions to carry out sporadic self-evaluations of their programs. Originally, accreditation was a voluntary process conducted by peers via nongovernmental agencies to accomplish two things—to hold one another accountable and to assess the extent to which the institution or program met established standards. However, after World War II and the advent of the GI Bill, accrediting agencies were called upon to determine the eligibility of institutions for federal

funding. This made the process of accreditation more mandatory than voluntary for most institutions (Glidden, 1996). In fact, “the linking of federal funding eligibility with accreditation has caused some people to refer to the accreditation process as quasi-governmental” (Kells, 1995, p. 11). Kells pointed out that accreditation relates to institutions and program, not courses or people or credits. This makes some kinds of abuse of the system possible.

In response to the press of paperwork and the difficulty of assessing individuals and courses, civil service personnel, state certifying boards, admissions officers, assistant deans, and registrars, among others, have used accreditation listings of institutions and programs as though these certified the quality of a given student or a particular course. Students have been barred from sitting for a civil service examination (formulated ostensibly to test their ability and knowledge!) because they did not graduate from an accredited program or college. Colleges have been denied access to private funds that would help them develop because they lacked accredited status, and students have been denied transfer credits because these credits were earned at an unaccredited institution. (p. 11)

Notwithstanding the confusion and the above-mentioned possible abuses of institutional and program credentials, most would agree that accreditation’s peer review process has allowed higher education to change with the times and to be responsive to the needs of society (Cambridge, 1999; Ewell, 1998; Gelmon, 1997; Glidden, 1998).

Unfortunately, this is not the situation in Hong Kong, where there is no accreditation agency. All kinds of program evaluation, if any, are at the discretion of the institution, which in reality is not a common practice.

Dissertations Relating to Evaluation of Educational Programs

Program assessment and evaluation have experienced great development in the past 2 decades. Professional organizations (for example, the American Evaluation Association, the Canadian Evaluation Society, and the European Evaluation Society) for program and policy evaluators were founded. Scholarly journals devoted primarily to program and policy evaluation were published. These include Evaluation Review: A Journal of Applied Social Research (Sage); Evaluation Practice, renamed (1998) American Journal of Evaluation (JAI Press); New Directions for Evaluation (Jossey-Bass); Assessment and Evaluation in Higher Education (Carfax Publishing Ltd.); Educational Evaluation and Policy Analysis (AERA); and Evaluation and Program Planning (Pergamon) (Worthen et al., 1997, p. 45; Rossi et al., 1999, p. 12). Standards for evaluation practice, such as Personnel Evaluation Standard (1988), and The Program Evaluation Standards, (2nd ed., 1994), have also been developed. Some universities, including Claremont Graduate University, Cornell University, the University of Minnesota, and Western Michigan University, are offering graduate degree programs in evaluation. The evaluation center of Western Michigan University has links to associated Web resources in its Web site (<http://141.218.173.232:120/MTSProject/ResourceLinks.htf>). The links to associated Web resources has 30 link categories, with a total of 337 links.

Despite these developments, educational program evaluation in higher education is still an uncommon practice. Travis's (1998) study found that use of systematic evaluation of developmental education programs has increased, but that most 2-year institutions still fail to evaluate their programs. Although there is ongoing and

comprehensive assessment of college and university faculty development programs, Dale's (1998) study revealed that these evaluations often do not occur in a systematic and thoughtful way. A brief overview of the 10,702 dissertations found in Dissertation Abstracts International, under the subject Higher Education, revealed that, from 1990 to 1999, only 59 are related to program evaluation in higher education. Of these 59 dissertations, 12 concern program evaluation in general. Steele's (1999) study was to explore whether program administrators are using principles of evaluation and assessment as a basis for making decisions about program development and improvement (see also Kelley-Miller, 1990; Perry, 1990). Chen (1997), Claessens (1995), Dale (1998), Gutierrez (1998), McVay (1998), N. J. Smith (1997), and Travis (1998) were working on models and strategies on program evaluation. Mason (1998) conducted a comparative analysis of the Ed.D. and Ph.D. degrees in higher education. An analysis of the patterns in health education doctoral research was Schloman's (1998) thesis.

The remaining 47 studies are evaluations of specific educational programs. Nine studies involve using experimental or quasi-experimental methods to carry out their research (Al Zeera, 1990; Fry, 1990; Gabriel, 1991; Laws, 1996; Loewen, 1994; Maye, 1997; Mealy, 1998; G. B. Thomas, 1997; Wilson, 1994), and the rest use qualitative research methodology. Most of the researchers attempted to evaluate the effectiveness of the program from the perspective of students (Arce, 1997; Brungardt, 1997; S. E. Buckley, 1994; Caspe, 1998; Concannon, 1994; Drakeford, 1991; Gold, 1997; Hartford, 1997; Lafleur, 1996; Lenderman, 1993; MacPhail, 1990; Pope, 1997; Robinson, 1998; Wells, 1998), as well as graduates of the program (Alhabis, 1997; Black, 1991; Colombel, 1995; Duester, 1993; Goins, 1994; Haughton, 1997; Kirby, 1992; Liang, 1996; Mabey, 1995;

Mohoric, 1997; Osmon, 1990; Puckett, 1992; Reddick, 1997; Roundtree, 1995; Tobias, 1998; Urbanski, 1990; Urgolo Dunn, 1994; Waite, 1997; Weinand, 1997; Williams, 1997; Winter, 1997; Wogan, 1994). Gin's (1998) study is from the standpoint of a participant observer, and Deveau (1994) evaluated the effectiveness of the program by surveying the administrators and faculty of the program. Clearly, the majority of the above studies on the effectiveness of an educational program were pursued through the perspective of current students or graduates of the program. This reveals one simple truth about program evaluation. Students are the participants for whom educational programs are intended; therefore, they are in a good position to evaluate the impact of the program. Furthermore, when students graduate and become a part of the world outside the university, they will know how well they are equipped to perform. Only when this type of evaluation is performed and used to strengthen the curriculum will educational programs be relevant to today's students (Brimelow, 1993).

Although many have expressed concern about the incompetence of student evaluation of teaching and programs, research on the ability of students to evaluate teachers and courses has had mixed reviews (Haskell, 1997). Despite several decades of concentrated work, some controversy remains over the quality of the research, the consistency of the findings, and, especially, the usefulness of student evaluation. However, as stated above, students should always have a role in the evaluation process, and it is hoped that it will become more structured and organized in the future. Many higher education institutions already recognize this fact and have implemented exit surveys and alumni surveys as part of their institutional evaluation (Krahn & Silzer, 1995). The Council for Christian Colleges and Universities has a link to Assessment Resources in

its Web site (<http://www.gospelcom.net/cccu/research/assessmt.html>), which provides connections to sample assessment plans on institutional, departmental, general education, support services, and projects, as well as many other useful resources. Although specific program evaluation within individual educational institution lacks easy or credible ways of generalizing findings across sites, it does provide an indepth understanding of unique program configurations. Furthermore, it underscores the importance of naturalistic, qualitative methods for understanding the means of operation and the effects of programs (Herman et al., 1987).

Program Evaluation in Theological Schools

The Association of Theological Schools (ATS) in the United States and Canada is the major accreditation body for theological schools and seminaries in North America. From June 1992 to June 1996, the association undertook a major redevelopment of its accrediting standards. The changes in membership constituencies, student demographics, and North American religion in the last 30 years, as well as society's call for higher education institutions to demonstrate educational effectiveness, are some of the major factors that have driven the association to make major changes in its accrediting standards (Aleshire, 1994). The new ATS standard becomes a major challenge to members to understand, evaluate, formalize, coordinate, and supplement existing processes of evaluation and improvement. Bangor Theological Seminary has developed new academic planning and evaluation procedures for the school. One of the emphases is to gather more written data through questionnaires. The following is one of the proposals for the M.T.S. program:

Regularly scheduled questionnaires, based on the goals and competencies, would be mailed to M.T.S. graduates and appropriate judicatory officers on a three-year rotation to discern the effectiveness of the program for their current ministry and to seek evaluative suggestions for altering the program. (Davies, 1998, p. 10)

Garrett-Evangelical Theological Seminary already has a rigorous system of student evaluation in each of its degree programs. However, recently, the school began to develop a graduate database. An alternate form of the graduate questionnaire was designed to evaluate the contribution that the seminary education has made to the development of the graduates' ministry competency, which provided a concise evaluation of specific dimensions of the seminary's work (Hogue, 1998).

In response to the new ATS accrediting standards, the McMaster Divinity College in Canada drafted a working statement of the mandate of the school. "McMaster Divinity College is a graduate, professional school dedicated to helping prepare people for ministry with and through the Christian community in Canada and internationally" (Brackney & Vosburgh, 1998, p. 43). At the same time, the school has undertaken a major curriculum review. One of the major parts of this review was to survey current students and graduates of the last 5 years. "A comprehensive questionnaire was developed, distributed, and analyzed by a McMaster University professor of marketing, familiar with the analysis of behavior. The results provided comments on each program's content, teaching styles, and extracurricular experiences" (p. 45).

At Memphis Theological Seminary, an assessment plan was developed to address the revised goals of the institution. In order for the assessment to be comprehensive and measurable, several levels were included in the design of the process.

Students will be introduced to the 'Goals of Theological Education' at the time they enter the degree program. They will be asked to evaluate the effectiveness of their educational experience halfway through their program and at the time of graduation. Finally, five years after graduation, each will be invited to evaluate the effectiveness of their educational program. (Hudson, 1998, p. 53)

Oblate School of Theology is a Catholic graduate seminary in San Antonio, Texas. In the context of its self-study, an Evaluation and Assessment of Programs Committee was formed. Its primary responsibility was to develop and implement assessment instruments for use with entering and graduating students, as well as graduates who had been in the ministry for several years. Data collected from these assessment instruments will be analyzed, summarized, and used to revise and improve the programs (Sharkey, 1998).

The above examples demonstrate the same truth in program evaluation. Students and graduates should be the major group to be studied with regard to the effectiveness of the program. Fortunately, more and more institutions recognize this fact and are ready to carry out program evaluation in this direction.

In Hong Kong, no accreditation agency or systematic evaluation system exists among theological seminaries.

Conclusion

Although program evaluation through survey among graduates has its limitations, this participant-oriented approach (Worthen et al., 1997) has gained popularity. No systematic evaluation of the programs at ABS has been done in the history of the seminary. Therefore, this investigator believes that this study would be appropriate at this stage. A

more comprehensive evaluation system may be implemented after proper education in program evaluation has been done in the future.

CHAPTER 3

RESEARCH METHODOLOGY

Research Design

This study was an effort to determine the effectiveness of the M.Div. degree program of Alliance Bible Seminary in Hong Kong by surveying all the graduates of the program, using a survey measurement tool adapted by the investigator. This tool was designed to collect data about a graduate degree program among graduates of the program. It was administered in English. Because the undergraduate education experience in Hong Kong is primarily in English, this investigator believed that the graduates of the M.Div. program of ABS should not have any problems in understanding the questions. A pilot field test of the instrument was administered among 15 randomly selected graduates of M.Div. program, 5 from ABS, and 10 from the China Graduate School of Theology (CGST). The reason for the inclusion of M.Div. graduates from CGST in the pilot field test was to determine whether the instrument would be an appropriate tool when other seminaries want to replicate the survey. The pilot field test provided information on the compatibility of the instrument in this study.

Although the study methodology and survey questionnaire used in this study are mainly Western, there would not be a problem in applying these in Hong Kong. For the past 150 years, Hong Kong has been ruled by Britain, and the Western influences are obvious. On the other hand, missionaries from the United States founded the Alliance Bible Seminary. The curriculum of the M.Div. program is primarily a replica of that in the U.S. (see Background section in chap. 1). Therefore, this investigator believes that the

application of the study methodology and survey questionnaire would be appropriate.

Population

After the 3-year M.Div. degree program was implemented at ABS in 1989, the first class graduated in 1992. Until 1999, there were altogether eight classes of graduates. The total number of graduates was 80. Because the total population of this research project was not large, the entire population instead a sampling of it, was surveyed. Current addresses were not available for 2 of the graduates. Six graduates resided overseas at the time of this research project, of which 5 were doing missionary work in Australia, France, India, and Thailand; 1 was studying in Belgium. The remaining 72 graduates were sent a questionnaire.

Survey Instrument

The survey questionnaire (see Appendix D) used in this study is an adaptive version used by Jeffrey W. Jackson in preparing his dissertation, A Model for Evaluation of Doctoral Programs in Education. According to Jackson (1994), the instrument he used was developed by L. E. Smith (1980) at Drake University and later used by Moore (1986) at Tennessee State University. Jackson found that it was field tested twice at Drake University before it was used in the doctoral program study. Several years later, Moore applied an adapted version of Smith's instrument at Tennessee State University to study the doctorate in educational administration program. In both studies, the instrument was deemed effective in providing the necessary data. Due to the differences in the cultural backgrounds (East vs. West) and the degree programs (doctoral vs. masters), the investigator in the present study used Jackson's questionnaire as a blueprint; referred to The Comprehensive Alumni Assessment Survey published and used by the National Center for Higher Education Management System (NCHEMS) (1990), Boulder, Colorado;

and developed the questionnaire used in this survey. The question about the ethnicity of students was dropped because this is not an issue in Hong Kong. Some program characteristics that were unique to the M.Div. program were added in questions throughout the questionnaire.

The questionnaire includes primarily three basic components: descriptive data about the graduate (questions 1-5); the program's impact upon the graduate's career development (questions 6-7); and the graduate's degree of satisfaction with and perceived relevance of the program (questions 8-13).

Procedure for Data Collection

A preliminary mailing announcing the survey was sent to each of the 72 identified subjects in the population. A week after the preliminary mailing, the survey questionnaire, along with a cover letter and a recommendation letter from the president of ABS, was sent to all graduates. The cover letter explained the importance of the research project and assured the potential respondents that all responses would be used for statistical purposes only and that they will be kept completely anonymous. The instrument was coded with a number in the lower right corner of the last page of the questionnaire so that participants could be contacted if necessary.

A particular due date, (2 weeks from the date the questionnaire was sent) for the return of the questionnaire was specified in the cover letter. One week after the sending out of the questionnaire, the investigator telephoned the graduates to encourage them to return the questionnaire before the due date. A week after the return due date, those who had not yet returned the questionnaire were called by telephone and encouraged to take some time to fill out the questionnaire and return it as soon as possible. If they preferred, the investigator offered to complete the questionnaire over the telephone.

Data Analysis

Responses to the questionnaire were coded, and the SPSS system was used to analyze the data. Tables and figures were constructed showing frequencies and significant differences where they occurred. The data were then cross-tabulated with variables such as age and gender. Several items on the questionnaire are open-ended responses, and these responses were classified into identifiable categories and discussed accordingly.

Confidentiality and Integrity

The confidentiality of the data supplied by respondents was a high concern to the investigator as a researcher. In accordance with the American Statistical Association's Ethical Guidelines for Statistical Practice, the following rules were adopted in this research study and were explained to participants of the survey (Waksberg, 1995).

1. Only number codes were used to link the respondent to a questionnaire and the name-to-code linkage information was stored separately from the questionnaire.
2. The names and addresses of survey respondents were not disclosed to anyone outside the survey project.
3. Questionnaires and identifying information about respondents were destroyed after the responses were entered into the computer.
4. The names and addresses of survey respondents from files used for analysis were omitted.
5. Statistical tabulations were presented by broad enough categories so that individual respondents could not be singled out.

The inclusion of these standards may also ease some of the worries that some may have due to the present political situation. However, this investigator believes that, with regard to this kind of survey, with no direct linkage to any political inferences, the political

factor should not be a concern. Last year, from July to September, the Hong Kong Church Renewal Movement (HKCRM) did a general survey among the 1,139 Protestant churches in Hong Kong. Of the churches, 912 churches returned the questionnaire, which constituted an 80% response rate (Liu, 2000). Similarly, this study has nothing to do with government or politics, so the graduates should not have pressure from this.

Hong Kong is still an open society; people continue to voice their opinions freely. The Basic Law of the Hong Kong SAR of the People's Republic of China has a clear statement about religious freedom. "Hong Kong residents shall have freedom of conscience. Hong Kong residents shall have freedom of religious belief and freedom to preach and to conduct and participate in religious activities in public" (Chap. III, Article 32).

CHAPTER 4

PRESENTATION AND DISCUSSION OF DATA

Introduction

This chapter presents the data collected through the questionnaire in three sections, followed by a discussion. The first section presents the data describing the participants of this research. The second section presents data regarding the impact of the educational program on the career development of graduates who responded to the survey. The third section presents data on the perceived relevance of the program to the graduates' careers and their general degree of satisfaction with the program. The final section of this chapter is a discussion of the findings as they related to the research questions identified in chapter 1.

Descriptive Data – The Graduates

Table 3 shows the total number of graduates (80) of the M.Div. program from 1992-1999. Current addresses were not available for 2 of the graduates. Six graduates resided overseas at the time of this research project, of which 5 were doing missionary work in Australia, France, India, and Thailand; 1 was studying in Belgium. Questionnaires were sent to the remaining 72 graduates, and they returned 69 usable questionnaires, which accounted for a response rate of 95.83%.

Table 3

Number of Graduates and Response to Questionnaire

Variable	Number	Percentage
Total number of graduates (1992-1999)	80	
Address not available	2	2.50
Out of the country	6	7.50
Remaining number of graduates	72	90.00
Graduates responding to questionnaire	69	95.83

Table 4 shows the gender of the respondents. Of those returning the questionnaire, the number of females was more than the number of males. The total number of females returning the questionnaire was 36 (52.17%), and the total number of males returning the questionnaire was 33 (47.83%). In the past, female students usually outnumbered male students by about 10 to 15 percent. Therefore, this demographic data was not unusual. This was also in accordance with the demographic picture of the church population in Hong

Table 4

Gender of Respondents

Gender	Number	Percentage
Male	33	47.83
Female	36	52.17
Total	69	100.00

Kong (about 40% male and 60% female) (Liu, 2000). Even though the data indicated that the demographic picture of the respondents was in accordance with the church population, the seminary needs to put more effort in recruiting male applicants, because the need for male leadership in Christian ministry is great.

The ages of the respondents at entrance to the M.Div. program and the ages of the respondents at graduation from the M.Div. program are reflected in Table 5. The age that a graduate entered the M.Div. program predominantly falls below the age of 30. Forty-five respondents (65.21%) were less than 30 years of age when they began their program, and 23 (33.33%) were between the ages of 31 and 40. Only 1 respondent (1.43%) selected the age range 41-50, and none of the respondents were over 50 when they began their program of study. On the other hand, the largest age group for graduating from the program was 31-40, with 39 respondents (56.52%) selecting this group. Twenty-eight respondents (40.58%) were 30 or younger when they graduated from their program. Only 2 respondents (2.90%) selected the age range 41-50, and none of the respondents were over 50 when they graduated from their program of study.

In the past, Alliance Bible Seminary has tried to recruit more mature applicants for its degree programs. Under normal circumstances, fresh graduates from college would not be accepted. The seminary required applicants to have some years of working experience in the society before they would be considered. This may explain the fact that many of the graduates entered the program in their late 20's.

Frequencies were computed for age responses in two groups: male and female. Table 6 shows the two groups by age at entrance to the program and age at graduation from the program. The data revealed that female graduates were slightly older than their male

counterparts.

Table 5

Age of Respondents

Age	Number	Percentage
Age at entrance to M.Div. Program:		
Less than 30	45	65.22
31-40	23	33.33
41-50	1	1.45
Over 50	0	0.00
Total	69	100.00
Age at graduation from M.Div. Program		
Less than 30	28	40.58
31-40	39	56.52
41-50	2	2.90
Over 50	0	0.00
Total	69	100.00

Table 7 identifies the fields of study and majors for the respondents' bachelor's degree. The 69 respondents identified 30 different majors studied. Medical professional training, which included dentistry, nursing, occupational therapy, optometry, and physiotherapy, was reported most frequently as the undergraduate major (13.04%), and theology was second in frequency (11.60%).

Table 6

Age Profile of Respondents by Gender

Variable	Male		Female	
	N	%	N	%
Age at entrance to M.Div. Program				
Less than 30	22	31.89	23	33.33
31-40	10	14.49	13	18.84
41-50	1	1.45	0	0.00
Total:	33	47.83	36	52.17
Age at graduation from M.Div. Program				
Less than 30	14	20.29	14	20.29
31-40	18	26.09	21	30.43
41-50	1	1.45	1	1.45
Total:	33	47.83	36	52.17

Table 7

Bachelor's Degree, Field of Study / Major

Major	Number	Percentage
Other medical professional trainings (include Dentistry, Nursing, Occupational Therapy, Optometry, and Physiotherapy)	9	13.04

(table continues)

Major	Number	Percentage
Theology	8	11.60
Social work	5	7.25
Chinese Literature	3	4.35
Computer Science	3	4.35
Electrical Engineering	3	4.35
Mathematics	3	4.35
Sociology	3	4.35
Accounting	2	2.90
Business Administration	2	2.90
Journalism	2	2.90
Mechanical Engineering	2	2.90
Psychology	2	2.90
Social Science	2	2.90
Translation and Interpretation	2	2.90
Applied Art	1	1.45
Applied Science	1	1.45
Architecture	1	1.45
Chemistry	1	1.45
Chinese	1	1.45
Chinese History	1	1.45

(table continues)

Major	Number	Percentage
Chinese Language	1	1.45
Civil Engineering	1	1.45
Education	1	1.45
Fine Art	1	1.45
Japanese	1	1.45
Law	1	1.45
Public Administration	1	1.45
Marketing	1	1.45
Science	1	1.45
Not filled out	3	4.35
Total:	69	100.04 ^a

^aTotal percent are not equal to 100% due to rounding.

The data indicated that the respondents came from a wide variety of undergraduate background. The seminary has no specific preference in recruiting applicants with regard to their previous study and profession.

Impact of M.Div. Program on Career Development

The basic objective of Alliance Bible Seminary is to train Christians to serve the Chinese churches worldwide. The institution's philosophy of theological education is to equip students in biblical and theological knowledge and to live a Bible-centered lifestyle;

so that students are holistically trained and that they can influence others in preaching the Word and living out the Word of God. The master of divinity (M.Div.) degree program of ABS prepares university or college graduates to meet the challenges of contemporary pastoral ministry through an indepth study of the Bible and its relationship to the other theological disciplines. Most of the students entering this program have already made the decision to dedicate their lives to the Christian vocation. The training will give them the required qualification to enter Christian ministries. Therefore, when respondents were asked to list career goals in an open-ended question, over 80% mentioned career goals related to Christian ministries. Table 8 shows the responses to this question. The frequency tabulation indicates that respondents selected pastor of Christian churches most frequently as the desired career goal, a total of 36.23% of all responses. Missionary was the second most popular career choice, with 26.09% of the respondents selecting this goal.

It's interesting to see that 5.80% of the respondents said they were not sure about their ultimate career goal, and 10.14% of the respondents did not answer this question. Perhaps the seminary needs to be more specific about this during the application interview with the applicants.

Table 8

Ultimate Career Goals

Career	Number	Percentage
Church pastor	25	36.23
Missionary work	18	26.09

(table continues)

Career	Number	Percentage
Christian organization work	7	10.14
Theological education (research & teaching)	6	8.70
Women & elderly ministry	1	1.45
Business Management	1	1.45
Not sure	4	5.80
Not filled out	7	10.14
Total:	69	100.00

The respondents indicated that they were employed in a wide range of settings before entering the program. Table 9 shows the kind of job held prior to entering the M.Div. program. The largest number of people (40.59%) are involved in teaching, including secondary school teacher, elementary school teacher, special school teacher, and private tutor. Serving as nurse was the response of 7.25% of the respondents, followed closely by working as social workers (5.80%).

Table 9

Kind of Job Held Prior to Entering M.Div. Program

Position	Number	Percentage
Secondary school teacher	20	28.99
Elementary school teacher	5	7.25

(table continues)

Position	Number	Percentage
Nurse	5	7.25
Social worker	4	5.80
Christian organization worker	3	4.35
Electrical engineer	3	4.35
Computer programmer	2	2.90
Dental surgeon	2	2.90
Editor	2	2.90
Private tutor	2	2.90
Sales / Marketing	2	2.90
Accountant	1	1.45
Assistant architect	1	1.45
Barrister-in-law	1	1.45
Business administrative assistant	1	1.45
Engineering manager	1	1.45
Insurance underwriter	1	1.45
Interior designer	1	1.45
Kindergarten principal	1	1.45
Librarian (secondary school)	1	1.45
Maintenance engineer	1	1.45
Newspaper reporter	1	1.45

(table continues)

Position	Number	Percentage
Occupational therapist	1	1.45
Church pastor	1	1.45
Physiotherapist	1	1.45
Secretary	1	1.45
Senior administrative assistant	1	1.45
Special school teacher	1	1.45
Telecom engineer	1	1.45
Not filled out	1	1.45
Total:	69	100.04 ^a

^aTotal percents do not equal to 100% due to rounding.

Before entering the program, the majority of the respondents (86.96%) were employed full-time. The situation remained about the same after respondents graduated from the program, with 85.51% employed full-time after graduation. Table 10 shows the employment status before and after the program.

The respondents were asked to list two most recent kinds of jobs and positions held since completing the M.Div. program. Table 11 shows the type of position held since completing the program. About two-thirds (65.22%) are employed as church pastors. Teaching in theological educational institutions was the response of 5 respondents (7.25%), followed closely by writer/editor in Christian publishing and nursing (both are 4.35%). The respondents seemed to be successful in finding employment in Christian ministry.

Table 10

Employment Status Before and After the Program

Employment status	<u>Before the program</u>		<u>After the program</u>	
	Number	Percentage	Number	Percentage
Employed full-time	60	86.96	59	85.51
Employed full-time, actively seeking different position	1	1.45	3	4.35
Employed part-time	5	7.25	3	4.35
Unemployed temporarily	2	2.90	1	1.45
Self-employed	1	1.45	2	2.90
Further study	0	0.00	1	1.45
Total:	69	100.01*	69	100.01 ^a

^aTotal percent are not equal to 100% due to rounding.

Table 11

Types of Positions Held Since Completing the Program

Position	Number	Percentage
Church pastor	45	65.22
Teaching in theological institutions	5	7.25
Nurse	3	4.35
Writer/Editor in Christian publishing	3	4.35
Christian organization staff	2	2.90

(table continues)

Position	Number	Percentage
Evangelist	2	2.90
Missionary	2	2.90
Youth worker	2	2.90
Business administrator	1	1.45
Higher education administrator	1	1.45
Not filled out	3	4.35
Total:	69	100.02 ^a

^aTotal percent are not equal to 100% due to rounding.

The respondents had contributed to Christian ministries by engaging in various professional activities. Table 12 demonstrates the scope of these activities. The responses were categorized into two groups, some and none. The data revealed an increase in certain activities following participation in the M.Div. program: conducted workshops/programs, public speaking presentations, teaching, and social services ministries. On the other hand, the data also revealed a decrease in membership in professional organizations and honors and awards received. Publishing in professional writings seemed to be the weakest area. Perhaps the seminary needs to review the program and implement courses and training to strengthen graduates' ministry in writing.

The respondents reported that they experienced an increase in job responsibility, new job opportunity, broader concept of Christian ministries, and intellectual growth and stability. Data reflecting these contributions to career are reflected in Table 13. The

Table 12

Participation in Professional Activities

Activity	Prior to entering M.Div. Program		While enrolled in M.Div. Program		After graduated M.Div. Program	
Served on committees						
Church Denomination	Some	20.29	Some	11.59	Some	23.19
	None	79.71	None	88.41	None	76.81
Christian Organization	Some	10.14	Some	7.25	Some	17.39
	None	89.86	None	92.75	None	82.61
Conducting workshops/ programs	Some	14.49	Some	15.94	Some	34.78
	None	85.51	None	84.06	None	65.22
Public speaking presentation	Some	7.25	Some	13.04	Some	20.29
	None	92.75	None	86.96	None	79.71
Membership in prof. organizations	Some	23.19	Some	7.25	Some	10.14
	None	76.81	None	92.75	None	89.86
Offices held in prof. organizations	Some	2.90	Some	1.45	Some	1.45
	None	97.10	None	98.55	None	98.55
Published in prof. writings--Books	Some	1.45	Some	0.00	Some	2.90
	None	98.55	None	100.00	None	97.10
--Monographs	Some	0.00	Some	0.00	Some	1.45
	None	100.00	None	100.00	None	98.55
--Articles	Some	2.90	Some	2.90	Some	8.70
	None	97.10	None	97.10	None	91.30
Honors & awards received	Some	15.94	Some	7.25	Some	7.25
	None	84.06	None	92.75	None	92.75
Teaching	Some	63.79	Some	75.36	Some	78.26
	None	36.21	None	24.64	None	21.74
Social services ministries	Some	18.84	Some	49.26	Some	50.72
	None	81.16	None	50.72	None	49.26

respondents were provided a choice of the responses of much, some, little, none, and uncertain when asked how their M.Div. studies contributed to job responsibility; new job opportunity; increase in salary; acceptance by colleagues; broader concept of Christian ministries; intellectual growth and stimulus; cultural and aesthetic experience; stability, self-confidence and balance; and acceptance socially. The respondents selected much and some as the most frequent responses for all questions except increase in salary, acceptance by colleagues, and acceptance socially. The low social status of the Christian minister in the Chinese society may explain this. What could the seminary do to offset these negative elements?

Table 13

M.Div. Program Contribution to Career Development

Variable	Much	Some	Little	None	Uncertain
Increase in job responsibility	23.19	44.93	14.95	13.04	4.35
New job opportunity	33.33	33.33	17.39	8.70	7.25
Increase in salary	1.45	8.70	14.49	63.77	13.04
Acceptance by colleagues	14.49	31.88	11.59	26.09	15.94
Broader concept of Christian ministry	66.67	20.29	7.25	4.35	1.45
Intellectual growth and stimulus	46.38	43.48	8.70	0.00	1.45
Cultural and aesthetic experience	10.14	57.97	18.84	8.70	4.35

(table continues)

Variable	Much	Some	Little	None	Uncertain
Stability, self-confidence, and balance	18.84	53.62	18.84	4.35	4.35
Acceptance socially	8.70	42.03	30.43	11.59	7.25

Respondents' Perceived Relevance of the Program and the Degree of Satisfaction

When asked to list the five courses in the M.Div. program that were of greatest value and of least value, respectively, not all respondents filled out all spaces provided. Some listed a couple of courses on each list. Some listed only courses that were of greatest value to them, but left the column of least value empty. Table 14 shows the courses that were of greatest value and of least value to the respondents. The number at the end of each course reflects the number of respondents who chose this course. Moreover, Table 14 has systematic theology rated first in terms of the greatest value and the Hebrew language rated the least value to the respondents. Questions may be raised as to why seminary graduates rated their courses as they did, such as: did they appreciate the professor's presentation and then rated the course based on this perception, or did they rate the course based on their perception of the value of the course to their ministry, or what was their reason for their priorities of ratings.

Respondents reported mixed feelings about the 16 items related to the M.Div. program. Table 15 presents the 16 items and how the respondents showed their satisfaction with these areas. More than half of the respondents expressed very satisfied and satisfied

Table 14

Courses in the M.Div. Program Which Were of Greatest Value and Least Value

Course (of greatest value)	Course (of least value)
Systematic Theology (38)	Biblical Theology of Mission (19)
Pastoral Counseling (29)	NT Greek (18)
Homiletics (26)	OT Theology (15)
Bible Books Studies (25)	Church Music (15)
Church History (22)	Hebrew (15)

with admission requirement, admission examination, course work in the major, relationship with other students, and library collection and facilities. However, respondents also showed dissatisfaction with advising in the majors, course work in core, amount of contact with faculty, and access to computing resources. Some improvements seemed necessary in these areas of the program. Also, More than half of the respondents expressed dissatisfied and very dissatisfied with spiritual formation activities. In a seminary whose primary objective was to prepare spiritual leadership for the church, the faculty and staff should pay much concern here. What would the possible reasons that made graduates so dissatisfied with their experience in spiritual formation activities? What would they expect the seminary to do or plan in the program which would help developing their spiritual formation? Obviously, more work need to be done in this area.

Table 15

Respondents' Perceived Relevance of the Program and the Degree of Satisfaction

Variable	Very satisfied	Satisfied	Somewhat satisfied	Dissatisfied	Very dissatisfied	No opinion
Admission requirement	9	31	19	3	2	5
Admission examination	5	34	21	5	0	4
Freshman advising	5	20	22	13	4	5
Advising in the majors	3	15	22	18	5	6
Course work in the major	8	27	22	6	2	4
Course work in core	5	28	29	5	0	2
Varieties of course offered	3	26	22	16	1	1
Internship requirement	2	28	21	6	2	10
Spiritual formation activities	1	10	20	23	13	2
Quality of faculty	3	25	25	9	5	2
Quality of instruction	1	22	29	11	3	3
Amount of contact with faculty	0	18	23	16	6	6
Relationship with other students	6	35	20	6	1	1
Someone on faculty and/or staff you feel comfortable sharing your concern	5	27	21	12	2	2
Library collection and facilities	7	39	12	9	1	1
Access to computing resources	2	22	21	18	1	5

Table 16 shows the reasons indicated by the respondents for entering the M.Div. program at Alliance Bible Seminary. The respondents were asked to rank the reasons from most valuable to least valuable on a scale of 1 to 6. The choice “prepare for full-time ministry” was ranked as the highest motivational reason for selecting the program in this institution. Personal development was rated as the second highest, and increase in status was rated as the lowest. Respondents seemed to understand their decision well before entering the seminary.

Table 16

Ranking of Motivation for Participation in M.Div. Program

Variable	Mean rank ^a of selected Reason	Composite rank
Prepare for full-time ministry	1.25	1
Personal development	2.42	2
Others ^b	2.50	3
Self-improvement	2.83	4
Change of vocation	3.65	5
Increase in status	4.52	6

^a Mean rank derived from respondent’s ranking from most to least valuable on a 1 to 6 scale. ^b The respondents’ written responses to “others” include knowing God, and to be a missionary.

The respondents’ rankings of the aspects of the M.Div. program that contributed most to their professional development are presented in Table 17. The choice others was ranked highest. Respondents’ comments regarding the others selection are listed at the

bottom of the table. Activities that have effects on personal character development seemed to be more important to the respondents. Course work and independent reading ranked only second and third. How to balance the character development element and the academic element of the program may be a concern to the seminary.

Table 17

Ranking of Aspects Contributing Most to Professional Development

Variable	Mean rank of professional development ^a	Composite rank
Others ^b	2.00	1
Course work	2.24	2
Independent reading	2.73	3
Internship experience	3.13	4
Spiritual formation activities	3.41	5
Social / spiritual bonding among faculty and / or students	3.48	6

^aMean rank derived from respondent's ranking from most to least valuable on a 1 to 6 scale. ^bThe respondents' written responses to others include extra-curricular activities such as voluntary works in campus; Student Evangelistic Band; communication and interaction with faculty; and sharing of ministerial experiences in local churches by faculty.

Table 18 shows the reasons cited for selecting Alliance Bible Seminary in education. Again, the respondents ranked others as the primary reason for selection of this institution for M.Div. studies. Curriculum offered, alumni/pastor recommendation, and reputation of the school were selected as the second, third, and fourth reason, with very

close mean rank difference. The seminary seemed to have built up a good reputation among the churches. The curriculum was considered to be an important factor for attracting applicants. What should the seminary do to maximize the effect of this asset?

Table 18

Reasons for Selecting Alliance Bible Seminary for the Study

Variable	Mean rank ^a of selected reason	Composite rank
Others ^b	1.84	1
Curriculum offered	2.33	2
Alumni / pastor recommendation	2.37	3
Reputation	2.48	4
Location	3.30	5
Cost	4.59	6

^aMean rank derived from respondent's ranking from most to least valuable on a 1 to 6 scale. ^bThe respondents' written responses to "others" include God's calling; God's guidance; open day experience of ABS; good teachers; and family hostel for married students.

Question 11 on the research instrument asked the respondents to reflect upon their work since the master's experience and to indicate whether they would have chosen a different major for the master study. Figure 1 illustrates that 76.81% of the respondents would choose the same major again. Only 23.19% of the respondents would choose another major. Although the majority would not change their major, still about one-fourth of the graduates would choose another major. Is there anything that the seminary can do to

minimize this number? Some improvement may be necessary with regard to advising in the major.

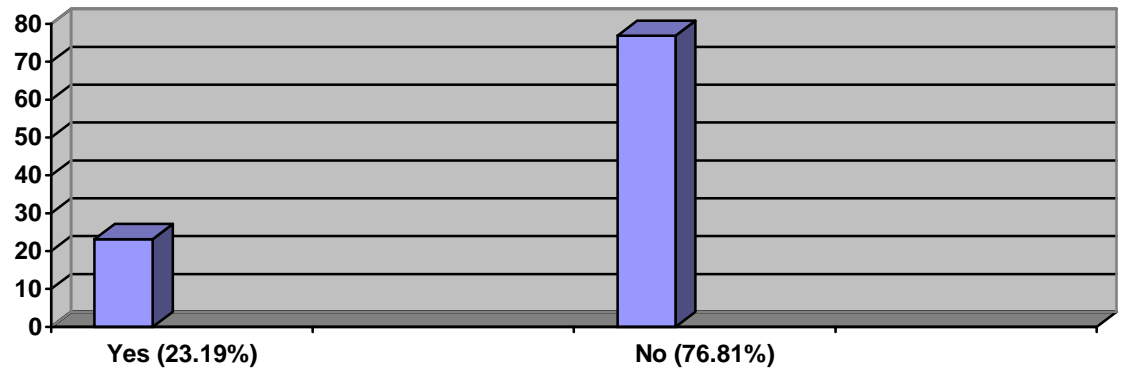


Figure 1. In your study, would you have chosen a different major?

Table 19 reflects the respondents' degree of satisfaction with the master program in education at Alliance Bible Seminary. The majority of respondents (86.96%) indicated that their expense, time, and effort were justified. Only 13.04% felt that the expense, time, and effort were not justified. The respondents indicated that their contribution to their profession increased because of their experiences in the master's program. A significant number (86.96%) felt that their contribution to the profession had increased, whereas only 10.14% did not feel that their contribution to the profession had increased. Of the 69 respondents, 1 chose not to answer this question. Among the 69 respondents, 56 (81.16%) would recommend this institution's educational program to others. Only 10 respondents (14.49%) would not recommend the program to others. Three chose not to answer this question. Even though the majority of the graduates (81.16%) would recommend the program to others, a question on why the other 20% would not do this seems appropriate. Some kind of exit assessment for the seniors may be considered.

Table 19

Respondents' Satisfaction With M.Div. Program

Question	Response	Number	Percentage
Was expense, time, and effort justified?	Yes	60	86.96
	No	9	13.04
	Missing	0	0.00
	Total	69	100.00
Has your contribution to the profession increased?	Yes	60	86.96
	No	7	10.14
	Missing	2	2.90
	Total	69	100.00
Would you recommend the program at this institution to others?	Yes	56	81.16
	No	10	14.49
	Missing	3	4.38
	Total	69	100.00

When asked about the greatest obstacles to overcome in the composition of the requirement for the M.Div. program, respondents chose from five listed categories (academic, personal, family, social, and financial) and others. They could check no more than two. Table 20 shows the statistics of the response. Personal and academic elements stood out to be the first and second greatest obstacle to overcome as perceived by the

respondents. This data indicated that the balance between the personal and academic elements within the program was a real concern to the participants of the program (see also Table 17). The seminary may want to take this seriously when revision of the program is undertaken.

Table 20

Greatest Obstacle to Overcome in the Composition of the Requirements for the Program

Variable	Number	Rank
Academic	21	2
Personal	22	1
Family	18	3
Social	7	5
Financial	16	4
Others ^a	7	6

^aOthers include: church ministries involved; time management; confirmation from God; familiarity with Bible content; location too far from city; and non-believer parents.

Table 21 shows the ranking of the greatest obstacle encountered in the program perceived by the respondents. The question was what has been the greatest obstacle encountered in the program. The respondents were asked to choose from four listed categories (course work, independent reading, internship requirement, and inter-personal relationship) and others. The total number is larger than 69 because some have chosen more than one. Many people would agree about the difficulty of a degree program.

However, if the respondents of the M.Div. degree program would rank course work and independent readings as the first and second greatest obstacles encountered in the program, the staff and faculty of the seminary may want to examine in-depth if the course requirements were appropriate.

Table 21

Greatest Obstacle Encountered in the Program

Variable	Number	Rank
Course work	27	1
Independent reading	15	2
Internship requirement	10	5
Inter-personal relationship	12	3
Others ^a	11	4

^aOthers include time management; lack of theological background; too much to learn in 3 years; adapt changes from work to study; examinations; not enough guidelines for spiritual development; and voluntary works on campus

The last question on the research instrument asked the respondents to state the most important source of income during the M.Div. studies. Some chose more than one. More than half of the choices (56.82%) fell on church sponsorship, with personal savings second (27.27%). Table 22 reflects the statistics of the choices. The limited resources for seminary scholarships may be a concern to the seminary. Even though local churches have done a great job in assisting seminary students, the seminary may want to put more effort into raising money for scholarships so that participants in the program might not have to

rely too much on their personal savings or to take a job while attending the seminary.

Table 22

Most Important Source of Income During M.Div. Studies

Variable	Percentage	Rank
Personal savings	27.27	2
Seminary scholarship	4.55	4
Church sponsorship	56.82	1
Family assistance	6.82	3
Full-time job while attending class	1.34	6
Others (honorarium, and loan)	3.41	5

Discussion of the Findings as Related to the Research Questions

Research Questions

Question 1: How would the graduates rate their experience at the seminary?

Question 2: Are there any significant differences in the attitudes of graduates toward the seminary based on age and gender?

To answer these questions, frequencies of responses were tabulated and indicated that the M.Div. program was favorably perceived. More than 85% of the graduate respondents perceived that the time, expense, and effort invested in participation in the program were justified (see Table 19). Cross-tabulation tests were performed to determine any significant difference in the responses based upon gender and age. Table 23 indicates

no significant difference found in the responses of these groups.

Table 23

Participant Response Concerning Justification of Expense, Time, and Effort

Variable		Yes	No
Gender	Male	30 (90.91%)	3 (9.09%)
	Female	30 (83.33%)	6 (16.67%)
(p = .45)			
Age	Less than 30	25 (89.29%)	3 (10.71%)
	31 -- 40	34 (87.18%)	5 (12.92%)
	41 – 50	1 (100%)	0
(p = .41)			

Also, no significant difference was detected in the responses of males and females to the question of their choice of the same major of study. When the male and female responses are combined, the significance is apparent (see Figure 1). Of the respondents, 76.81% would choose the same major again. When the responses were cross-tabulated with gender and age, there was no significant difference found between male and female graduate response at the .05 level. Table 24 shows that the majority of the male graduates (81.81%) and female graduates (72.22%) would not choose a different major. However, females have a greater tendency to change their major of study than do males, especially in the 31-40 age group. When counted separately, of the 31-40 female age group, 36.36%

responded yes to change their major study. It is difficult to speculate at this stage the reason for this female decision making situation. Perhaps this has something to do with the advising in the major among female students, or the actual ministry experience after graduation made them have a second thought in choosing their major.

Table 24

Participant Response Concerning Change of Major for Master's Study?

Variable		Yes	No
Gender	Male	6 (18.18%)	27 (81.82%)
	Female	10 (27.76%)	26 (72.22%)
(p = .05)*			
Age	Less than 30	5 (17.86%)	23 (82.14%)
	31 – 40	10 (25.64%)	29 (74.36%)
	41 – 50	1 (50.00%)	1 (50.00%)
(p = .52)			

*Significant at the .05 level.

The majority of the respondents agreed that their contribution to the professional field had increased because of participation in the M.Div. program. This indicated that the program was successful and was appropriate, although the improvement of certain elements still may be necessary. Table 25 shows no significant differences in the responses based upon gender and age.

Table 25

Participant Response Concerning Contribution to the Profession as a Result of the M.Div. Program

Variable		Yes	No
Gender	Male	29 (90.63%)	3 (9.37%)
	Female	31 (88.57%)	4 (11.43%)
(p = .91)			
Age	Less than 30	24 (88.89%)	3 (11.11%)
	31 – 40	35 (92.11%)	3 (7.89%)
	41 – 50	1 (100%)	0
(p = .68)			

*Significant at the .05 level.

Question 3: What did the graduates find to be most helpful in the program, and what did the graduates find to be the major obstacle?

The respondents (86.96%) reported that the expense, time, and effort spent in the pursuit of the degree were justified. The respondents also reported that course work and independent reading (ranked second and third) contributed most to their professional development. Extra-curricular activities such as voluntary work on campus, Student Evangelistic Band, communication and interaction with faculty, and sharing of ministerial experiences in local churches by faculty constituted others which ranked first in contributing most to their professional development. The respondents seemed to indicate

a general approval of the entire program.

Also, the majority of the respondents agreed that the M.Div. program had much or some contributions to their career development in terms of increase in job responsibility and new job opportunity, having broader concept of Christian ministry, intellectual growth and stimulus, cultural and aesthetic experience, and stability, self-confidence, and balance. However, the program seemed to have negative effects on the following three areas: increase in salary, acceptance by colleagues, and social acceptance (see Table 13). This may be due to the low social status of Christian ministers in Chinese society. In a traditional Chinese family, even though parents know that being a Christian minister is not in itself a bad career, they still don't want their children to be a Christian minister. It is sad to see that even some Christian parents have this mentality. They may donate large amounts of money to the church, or volunteer to serve in the church. But they would like to see their children become a doctor, a lawyer, an engineer, and other professions, rather than to be a Christian minister. Let the pastor's children be the pastors is their attitude. Also, Christian ministers are regarded as those who dedicate themselves to serve the Lord Jesus Christ for the spiritual benefits of people. They have sacrificed everything. Therefore, traditionally, some Christian ministers' pay is much lower than other professions. Even though there has been improvement in financial benefits in recent years, however, if one wants to have a high salary, Christian ministry is not an option. That is why in the Eastern culture, the decision to enter a theological seminary is a serious decision. People do not go to the seminary just for the study of the Bible. They really mean to sacrifice their whole life to serve the Lord Jesus Christ. Unlike the Western culture, seminaries in the East do not have the luxury and the resources to provide for those who just want to study the Bible.

The seminary's degree program study is usually for those who have already made the decision to serve the Lord for the rest of their lives.

Table 14 (p.63) listed courses in the M.Div. program which were of greatest value and least value to the respondents. The precise factors that influenced the respondents to have such an attitude towards these courses were not known. The pragmatic culture of the East, quality of instruction, quality of faculty, and students' personal interest may all play a role in these graduates' choices.

The major obstacles to overcome in completing the course requirements and the greatest obstacles encountered in the program are displayed in Tables 26 and 27. The respondents reported that personal aspect (24.18%) presented the greatest challenge in completing the program. Academic obstacles followed closely, with 23.08% of the respondents' choices in this category. Theological education is a holistic training that cares about character development and academic excellence. Therefore, how to balance the two is certainly a challenge to the participants of the program as well as to the seminary. Family and financial needs ranked third and fourth, with 19.78% and 17.58% of the respondents' choices respectively.

The most challenging obstacle found in the program was the course work. Of the 75 choices made by the respondents, 36% felt that the course work was a notable obstacle. The independent reading was the second most mentioned obstacle, with 20% of the choices falling into this category. This may be due to the amount of required reading and assignment may not be quite matched with the real capability of the students. Some of the faculty members were newly graduated from overseas. They may need sometime to adjust their teaching context with that which they have studied.

Table 26

Greatest Obstacles to Overcome in Completing the Requirements

Obstacle	Number	Percentage
Academic	21	23.08
Personal	22	24.18
Family	18	19.78
Social	7	7.69
Financial	16	17.58
Others	7	7.69
Total	91 ^a	100.00

^aTotal number is more than 69 because some chose more than one aspect.

Table 27

Greatest Obstacle Encountered in Program

Obstacle	Number	Percentage
Course work	27	36.00
Independent reading	15	20.00
Internship requirement	10	13.33
Inter-personal relationship	12	16.00
Others	11	14.67
Total	75 ^a	100.00

^aTotal number is more than 69 because some chose more than one aspect.

Question 4: How have the graduates contributed to their field of ministry in terms of publishing articles, conducting speeches, leading seminars, teaching, serving on committees or boards of relevant organizations, or serving in social service ministries? Are there significant differences among the graduates?

Table 12 reflects the contributions of the respondents to the Christian ministry. It is notable that many of the professional activities reviewed on the survey instrument increased after completion of the M.Div. program. Having social services ministries prior to the M.Div. program was reported by 18.84% of the respondents. After completion of the M.Div. program, 50.72% of the respondents reported having social services ministries. The respondents also reported a great increase in conducting workshops / programs and public speaking following completion of the M.Div. program. Prior to the program, only 14.49% of the respondents had conducted workshops / programs, and only 7.25% of the respondents had public speaking presentations. After completion of the M.Div. program, 34.78% of the respondents reported having conducted workshops / programs, and 20.29% reported having public speaking presentations.

Two obvious exceptions to this noted increase were membership in professional organizations and honors and awards received. Prior to entering the M.Div. program, 23.19% of the respondents had membership in professional organizations, and 15.94% had received honors and awards. After graduated from the M.Div. program, only 10.14% reported having membership in professional organizations, and only 7.25% reported having received honors and awards. Unlike other professions, professional organizations in Christian ministry are not well developed in Hong Kong. This may explain this strange phenomenon. Although respondents reported an increase in the number of books,

Table 28

Participation in Professional Activities

Activity	Prior to entering M.Div. Program		While enrolled in M.Div. Program		After graduated M.Div. Program	
Served on committees						
Church Denomination	Male	21.21	Male	12.12	Male	18.18
	Female	19.44	Female	11.11	Female	27.78
Christian Organization	Male	9.09	Male	3.03	Male	12.12
	Female	11.11	Female	11.11	Female	22.22
Conducting workshops/ programs	Male	12.12	Male	12.12	Male	33.33
	Female	16.67	Female	19.44	Female	36.11
Public speaking presentation	Male	9.09	Male	9.09	Male	21.21
	Female	5.56	Female	16.67	Female	19.44
Membership in prof. organizations	Male	24.24	Male	3.03	Male	6.06
	Female	22.22	Female	11.11	Female	13.89
Offices held in prof. organizations	Male	0	Male	0	Male	0
	Female	5.56	Female	2.78	Female	2.78
Published in prof. writings--Books	Male	3.03	Male	0	Male	3.03
	Female	0	Female	0	Female	2.78
--Monographs	Male	0	Male	0	Male	3.03
	Female	0	Female	0	Female	0
--Articles	Male	0	Male	3.03	Male	12.12
	Female	5.56	Female	2.78	Female	5.56
Honors & awards received	Male	21.21	Male	12.12	Male	9.09
	Female	11.11	Female	2.78	Female	5.56
Teaching	Male	66.67	Male	78.79	Male	81.81
	Female	61.11	Female	72.22	Female	75.00
Social services ministries	Male	15.15	Male	24.24	Male	24.24
	Female	22.22	Female	72.22	Female	75.00

monographs, and articles published after completing the program, the contribution was minimal, with books increased from 1.45% to 2.90%, monographs increased from 0.00% to 1.45%, and articles increased from 2.90% to 8.70%.

It is interesting to note that there are some differences among male and female respondents with regard to serving on committees. Table 28 shows that, prior to the program, 21.21% of the male respondents reported serving on church denomination committees. Following participation in the M.Div. program, the percentage dropped slightly to 18.18%. However, female respondents reported an increase from 19.44% to 27.78% before and after the program. Prior to enrollment, male respondents reported 9.09% as serving on Christian organization committees. The percentage rose slightly to 12.12% after the program. After the M.Div. program, female respondents reported 22.22% as serving on Christian organization committees, which is twice as much as that prior to entering the program. The same phenomenon happened in social services ministries. Whereas male respondents reported an increase from 15.15% to 24.24% before and after the program, female respondents reported a much larger increase in this area, from 22.22% to 75.00%. This investigator speculates that the large number of emigrant male pastors in the past ten to fifteen years has a definite influence on this. This created a vacuum which was filled by female Christian ministers. Due to the practical needs, the Eastern churches are more ready to accept female church pastors than Western churches. While the Western churches are still struggling whether to let female to be church pastors and taking the church pulpit, many female Christian ministers are already leading churches in the East. According to last year's general survey of Hong Kong churches, the total number of church pastors in Hong Kong was 2625, of which 1465 were male, and 1160 were female (Liu,

2000). The large proportion of female church pastors (44.19%) is not seen in the West. Also, the Christian and Missionary Alliance Church Union, Hong Kong, has passed a resolution in 1998 to ordain female pastor. This was revolutionary, and was the first among the CMA family worldwide to do this.

On publishing articles, whereas female respondents reported no change before and after the program, male respondents reported an increase from 0% to 12.12%. This data indicated that courses might be needed to strengthen the graduates' ability in writing ministry.

Question 5: Have the graduates found employment in Christian institutions (churches and Christian ministry organizations)?

Question 6: Have they reached any career goals as a result of participation in the program?

The responses indicated that 89.86% of the participants were employed full-time (see Table 10). Figure 2 shows that 65.22% of the employed respondents reported that they were currently working as church pastors. The rest of the employment includes serving in other Christian organizations as ministerial staff, teacher, evangelist, missionary, youth worker, and publishing personnel (24.65%); others (5.80%); and not filled out (4.35%).

The responses to the survey instrument (see Table 8) indicated that graduates were reaching their career goals. Church pastor was the most frequently listed (36.23%) career goal. The second most frequently listed career goal was missionary work (26.09%). When these two were added together, the total percentage was 62.32%, which is close to the occupation in which a majority (65.22%) of the respondents were presently engaged;

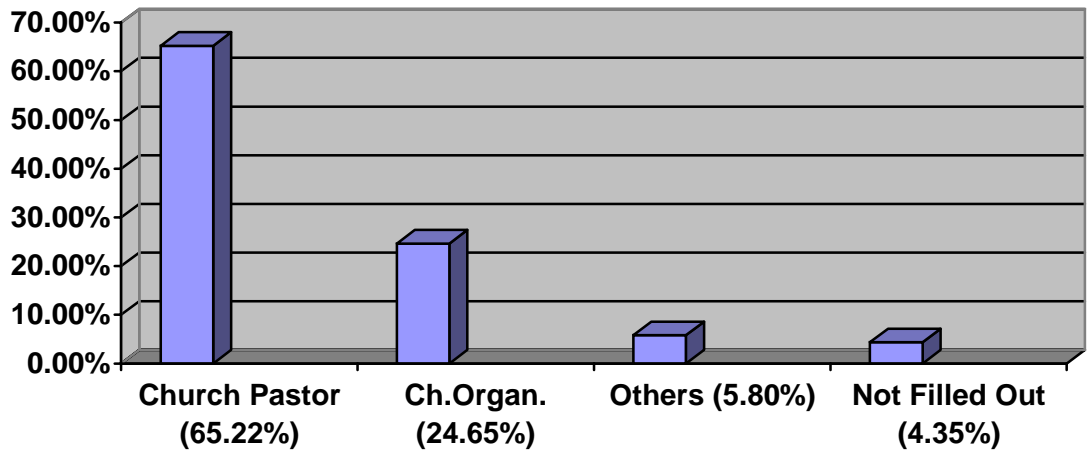


Figure 2. Employment status.

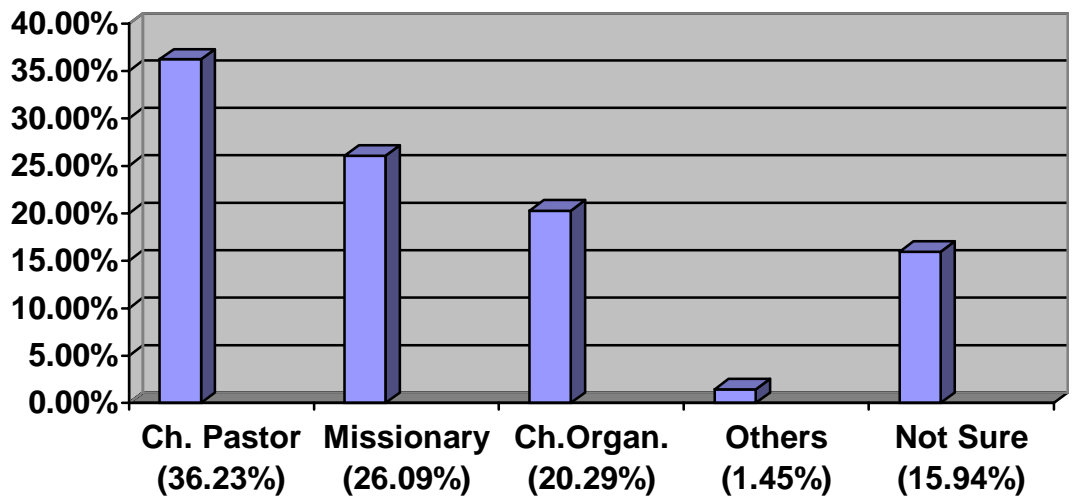


Figure 3. Ultimate career goals.

that is, church pastor. Most of the mission organizations require missionary candidates to have some church ministry experience before accepting and sending them to the mission field. Therefore, many respondents whose ultimate career goal is missionary work are

presently working as church pastors. Figure 3 shows the ultimate career goals of the respondents. In general, the majority of the respondents have either reached their career goal, or are on the right track to reach their career goal as a result of participation in the M.Div. program.

Question 7: How did the graduates perceive the following elements of the programs leading to the completion of the degree? (a) the admissions requirements; (b) the admission examination; (c) the advising provided; (d) the course work (both major and core); (e) the internship requirement; (f) the spiritual formation activities; (g) the quality of faculty and instruction; (h) contact with faculty; (i) relationship with other students; (j) closeness in relationship; (k) the library collection and facilities; and (l) the access to computing resources.

Attitudes toward the educational institution based on gender did not reflect any significant differences. Both genders were quite consistent with regard to their degree of satisfaction about different aspects of the program. The statistics in Table 29 show that male and female graduates had shown satisfaction in admission requirements, admission examination, course work in the major, relationship with other students, and library collection and facilities. They were only somewhat satisfied with freshmen advising, advising in the majors, course work in core, quality of faculty, quality of instruction, amount of contact with faculty, and access to computing resources. Both were not satisfied with the spiritual formation activities offered. More studies need to be done to find out the difference between the expectation of the participants and the actual spiritual formation activities provided in the program, so that improvements could be made in this area.

Table 29

Male and Female Respondents' Perceived Relevance of the Program

Variable	Gender	Very satisfied	Satisfied	Somewhat satisfied	Dissatisfied	Very dissatisfied	No opinion
Admission requirement	M	18.18	54.55	12.12	6.06	0	9.09
	F	8.33	36.11	41.67	2.78	5.56	5.56
Admission examination	M	6.06	45.45	39.39	3.03	0	6.06
	F	8.33	52.78	22.22	11.11	0	5.56
Freshmen advising	M	12.12	27.27	33.33	15.15	3.03	9.09
	F	2.78	30.56	30.56	22.22	8.33	5.56
Advising in the major	M	6.06	18.18	33.33	27.27	3.03	12.12
	F	2.78	25.00	30.56	25.00	11.11	5.56
Course work in the major	M	15.15	39.39	33.33	9.09	0	3.03
	F	8.33	38.89	30.56	8.33	5.56	8.33
Course work in core	M	9.09	39.39	42.42	9.09	0	0
	F	5.56	41.67	41.67	5.56	0	5.56
Varieties of course offer	M	6.06	42.42	27.27	24.24	0	0
	F	2.78	33.33	36.11	22.22	2.78	2.78
Internship requirement	M	6.06	48.48	21.21	9.09	0	15.15
	F	0	33.33	38.89	8.33	5.56	13.89
Sp. Formation experience	M	0	15.14	36.36	30.30	15.15	3.03
	F	2.78	13.89	22.22	36.11	22.22	2.78
Quality of faculty	M	6.06	39.39	39.39	6.06	9.09	0
	F	2.78	33.33	33.33	19.44	5.56	5.56
Quality of instruction	M	3.03	30.30	48.48	12.12	6.06	0
	F	0	33.33	36.11	19.44	2.78	8.33
Amount of contact with faculty	M	0	30.30	30.30	21.21	12.12	6.06
	F	0	22.22	36.11	25.00	5.56	11.11

(table continues)

Variable	Gender	Very satisfied	Satisfied	Somewhat satisfied	Dissatisfied	Very dissatisfied	No opinion
Relationship with other students	M	15.15	45.45	30.30	9.09	0	0
	F	2.78	55.56	27.78	8.33	2.78	2.78
Someone to share	M	6.06	48.48	24.24	21.21	0	0
	F	8.33	30.56	36.11	13.89	5.56	5.56
Library collection & facilities	M	12.12	54.55	21.21	12.12	0	0
	F	8.33	58.33	13.89	13.89	2.78	2.78
Access to computer resources	M	6.06	27.27	27.27	33.33	0	6.06
	F	0	36.11	33.33	19.44	2.78	8.33

Figures 4 to 19 display the differences between the male and female responses, together with the total percentage related to every aspect of the program.

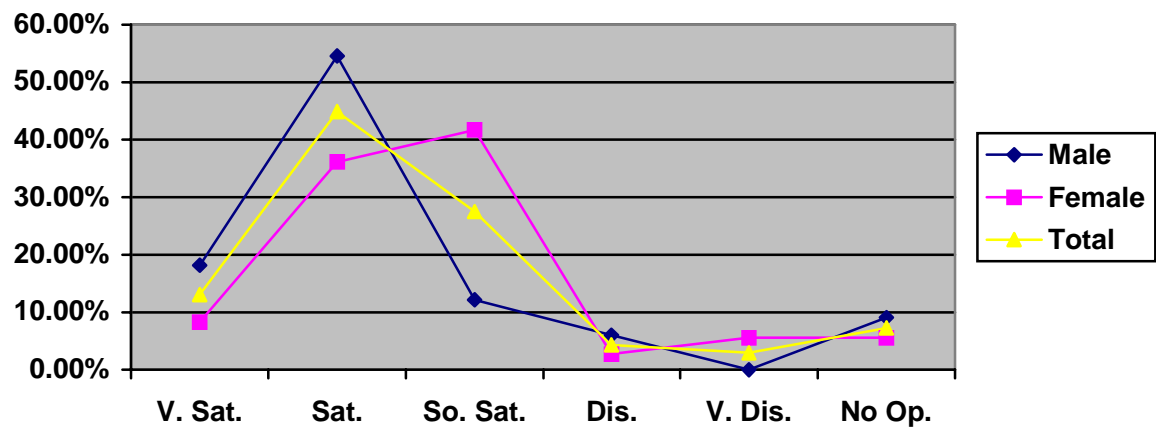


Figure 4. Comparison of respondents' perceived relevance of admission requirements.

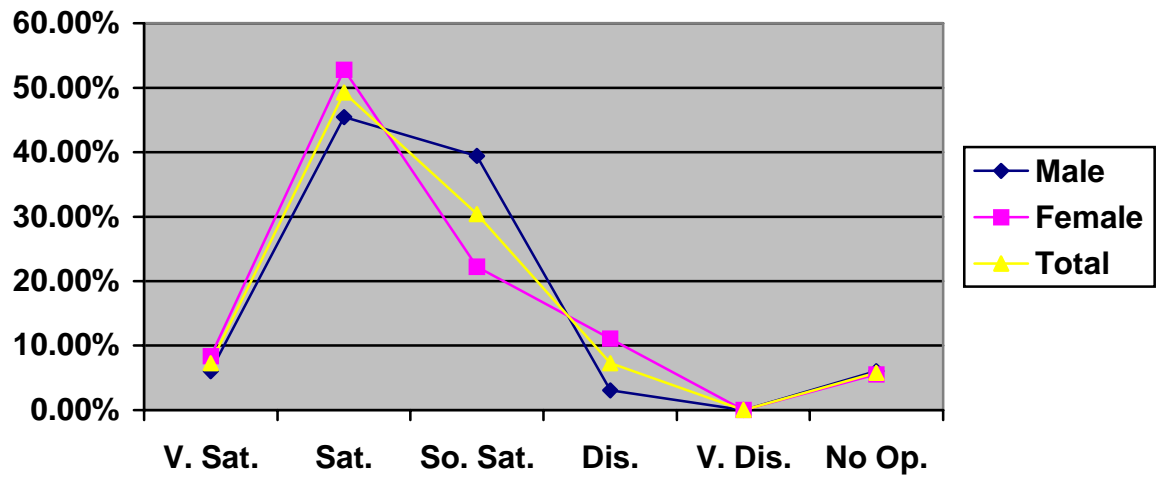


Figure 5. Comparison of respondents' perceived relevance of admission examination.

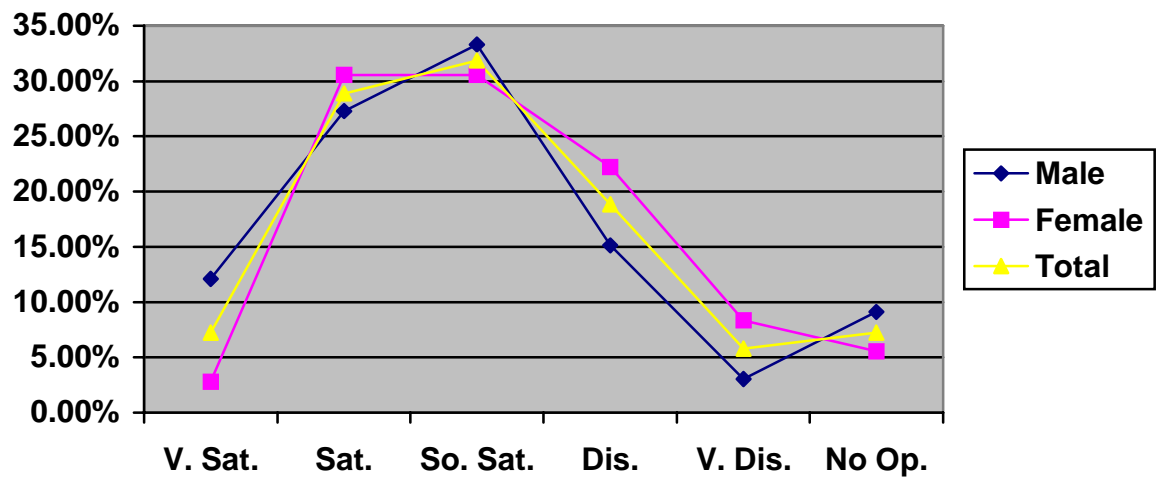


Figure 6. Comparison of respondents' perceived relevance of freshmen advising.

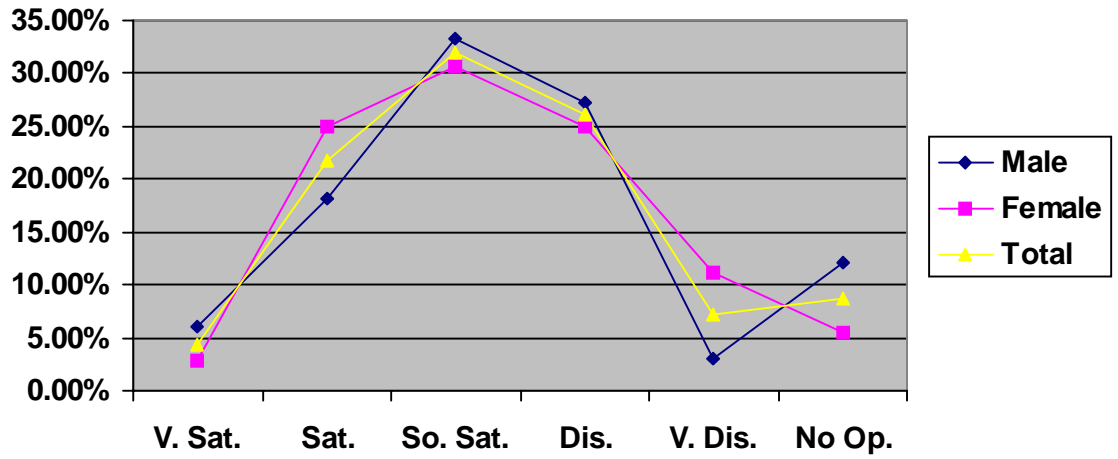


Figure 7. Comparison of respondents' perceived relevance of advising in the major.

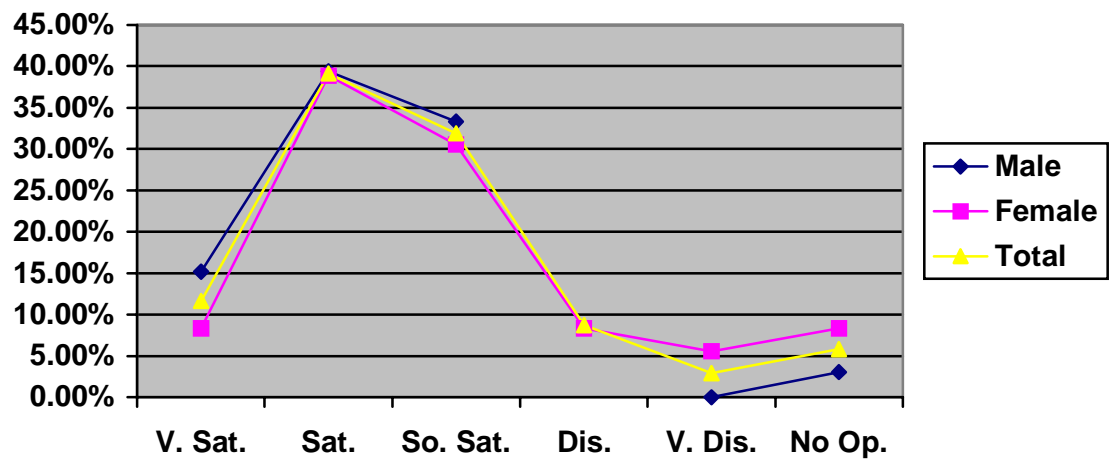


Figure 8. Comparison of respondents' perceived relevance of course work in the major.

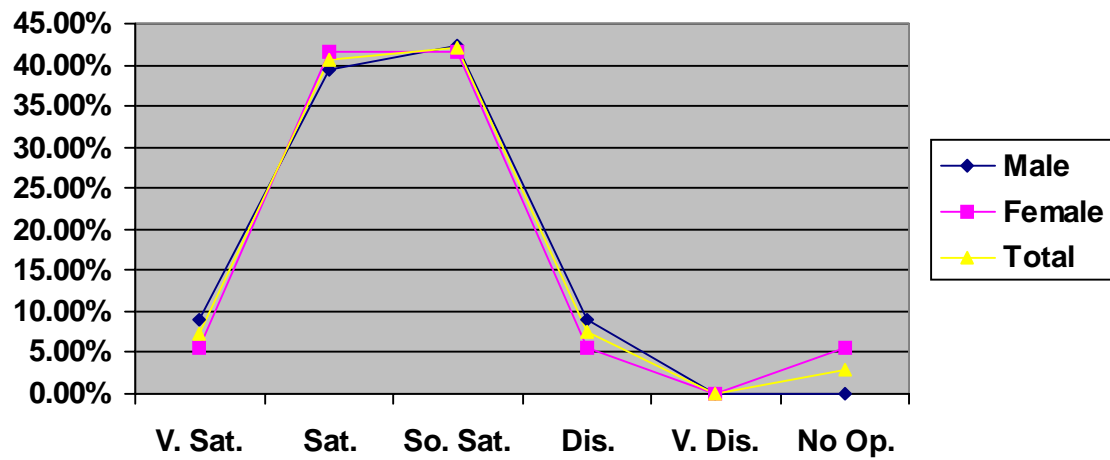


Figure 9. Comparison of respondents' perceived relevance of course work in core.

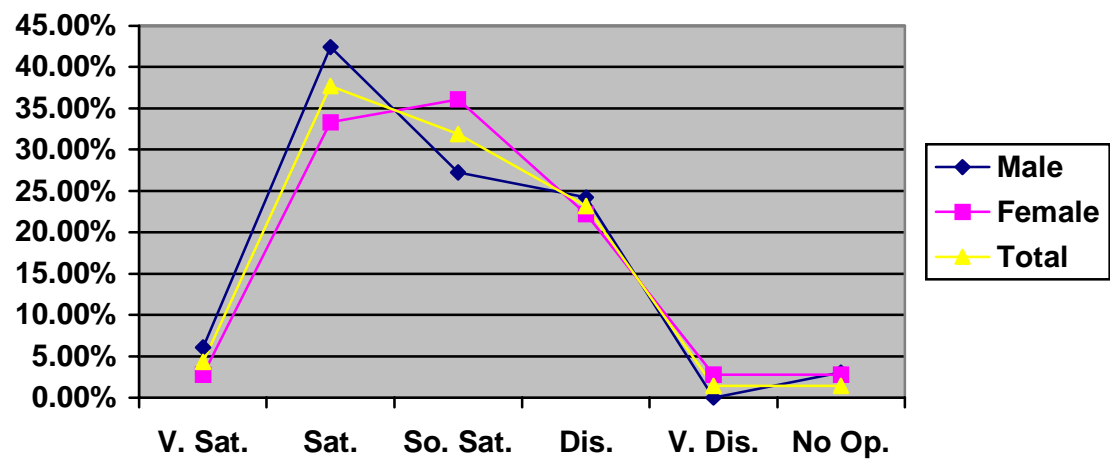


Figure 10. Comparison of respondents' perceived relevance of varieties of courses offered.

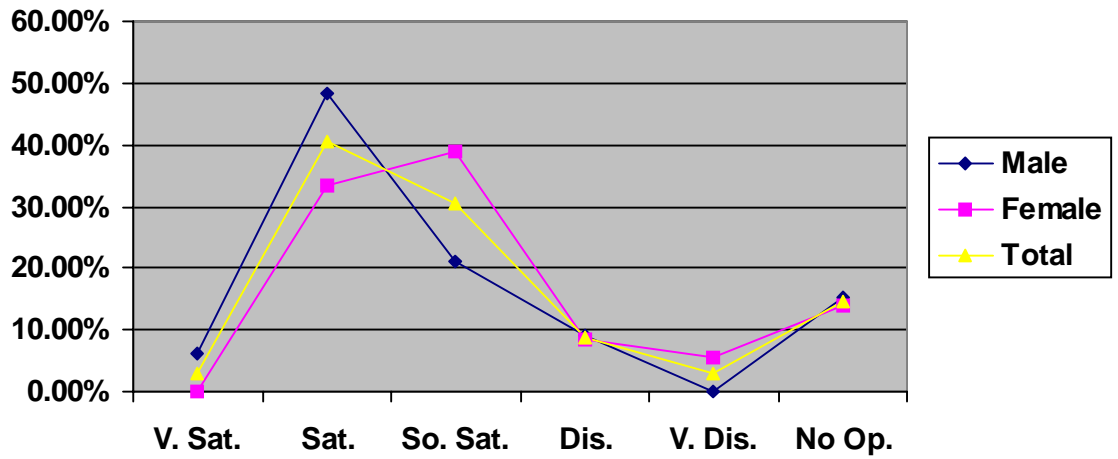


Figure 11. Comparison of respondents' perceived relevance of internship requirements.

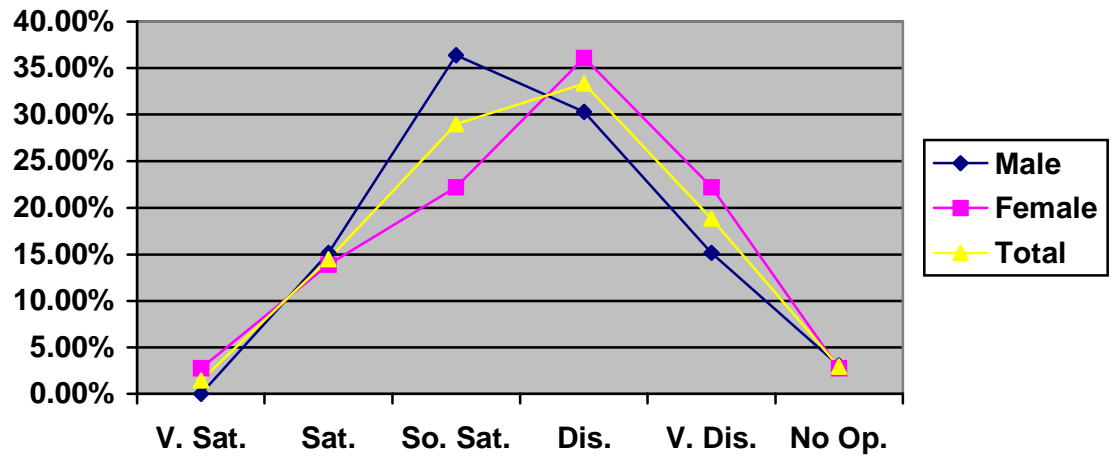


Figure 12. Comparison of respondents' perceived relevance of spiritual formation experience.

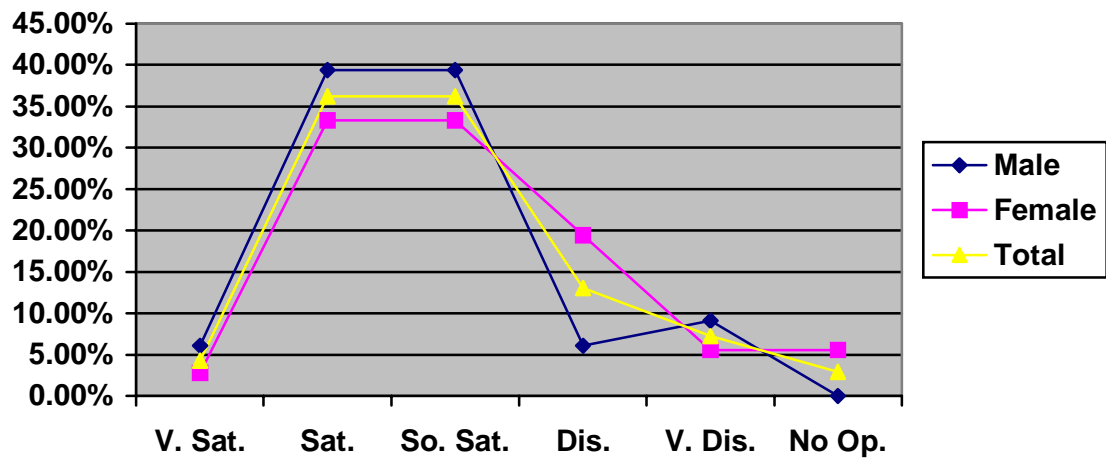


Figure 13. Comparison of respondents' perceived relevance of quality of faculty.

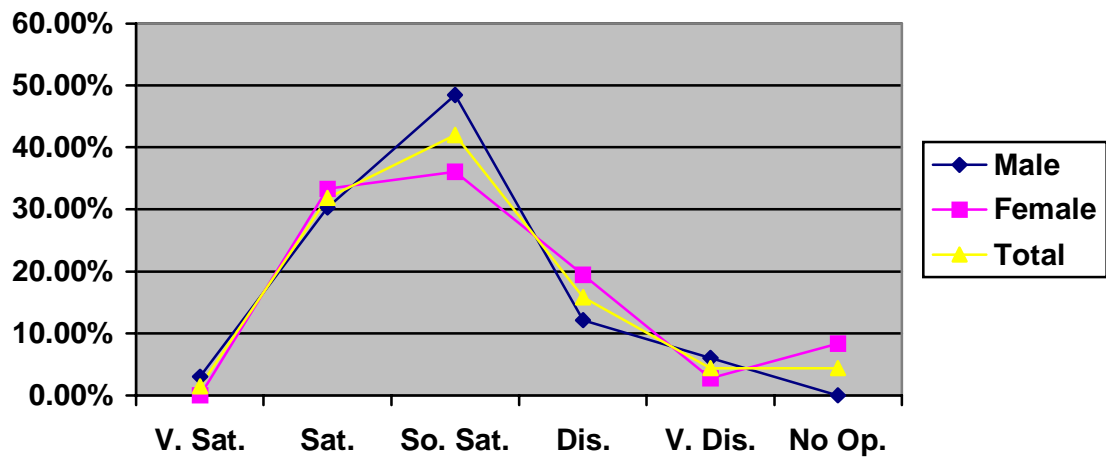


Figure 14. Comparison of respondents' perceived relevance of quality of instruction.

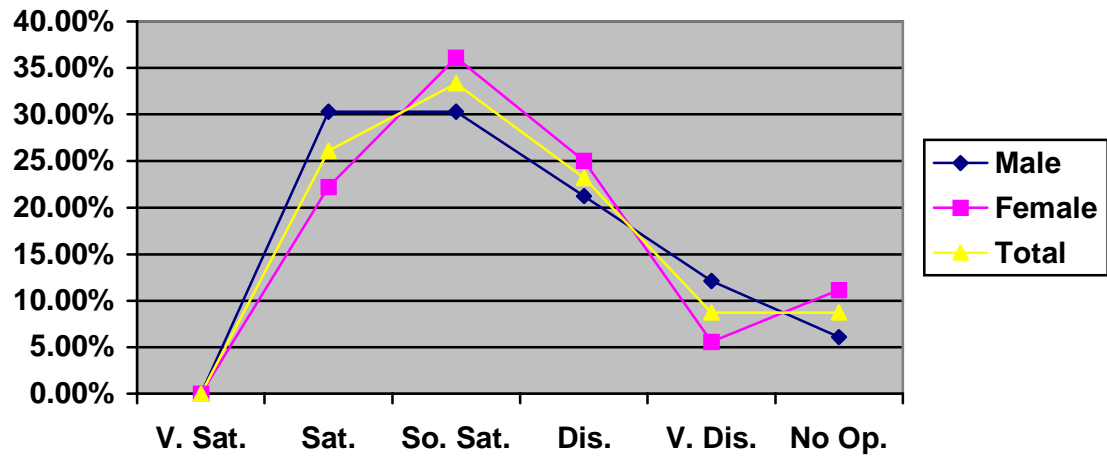


Figure 15. Comparison of respondents' perceived relevance of amount of contact with faculty.

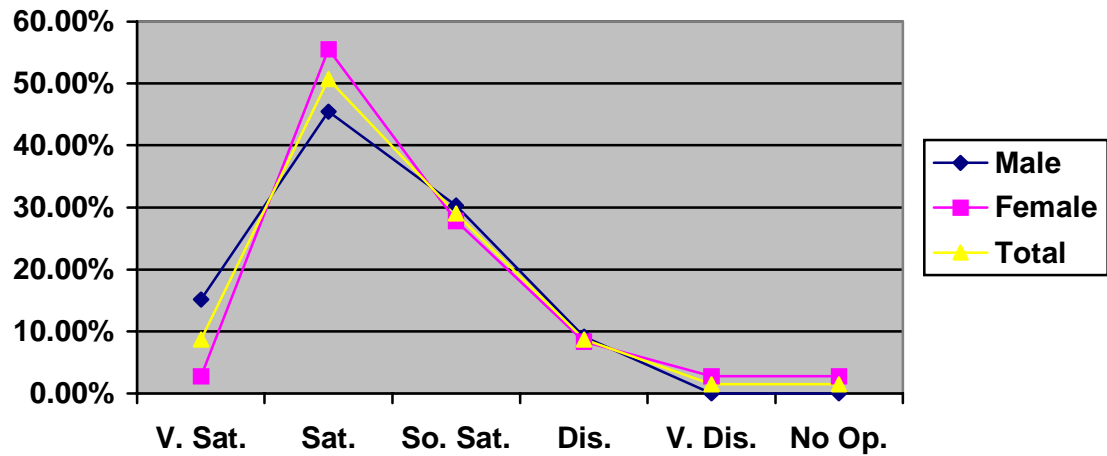


Figure 16. Comparison of respondents' perceived relevance of relationship with other students.

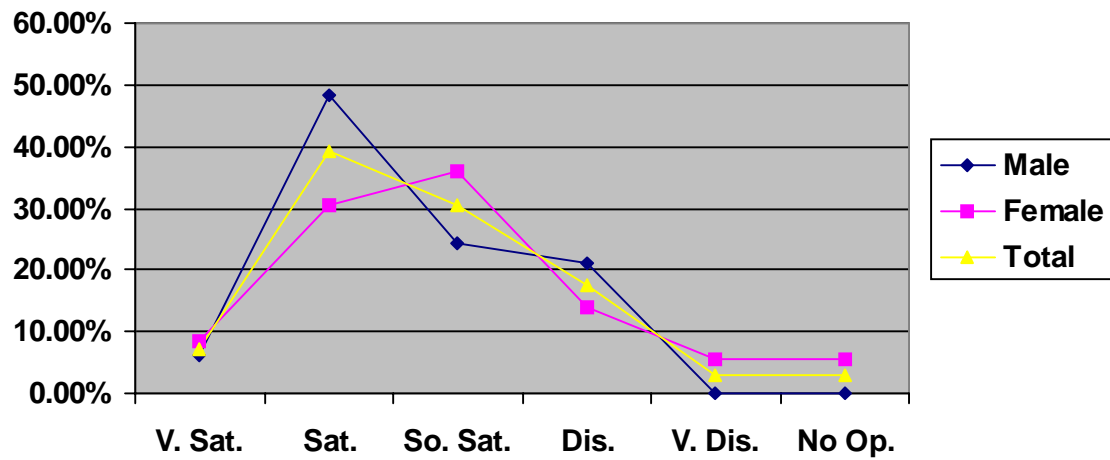


Figure 17. Comparison of respondents' perceived relevance of someone on faculty and/or staff with whom they feel comfortable sharing their concerns.

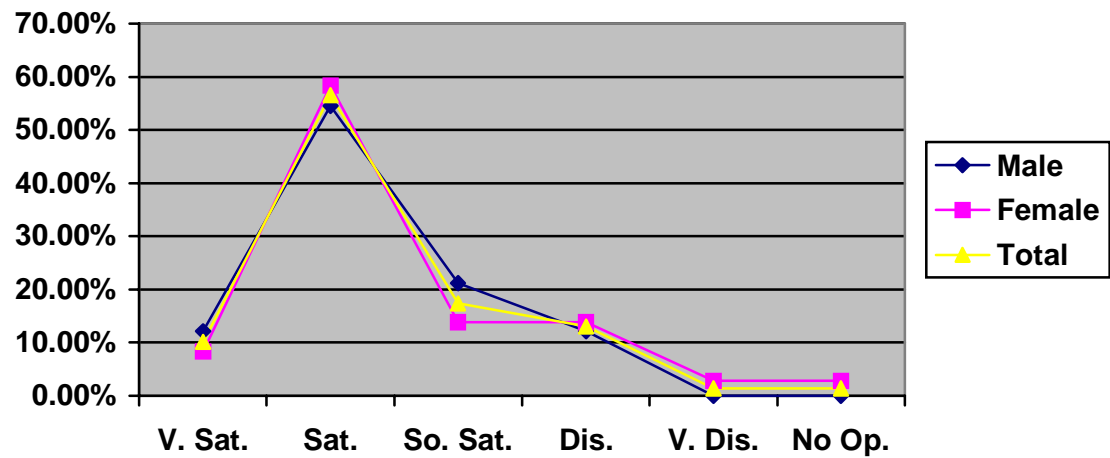


Figure 18. Comparison of respondents' perceived relevance of library collection and facilities.

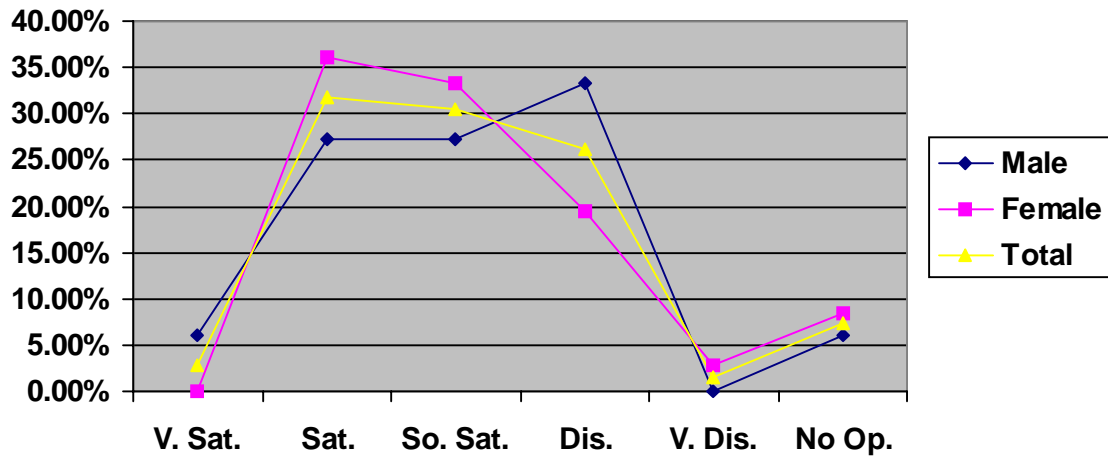


Figure 19. Comparison of respondents' perceived relevance of access to computing resources.

Question 8: What appears to be the motivation for enrolling in the educational program of the Alliance Bible Seminary?

The respondents were asked to rank six factors as possible motivation for participating in the M.Div. program of the Alliance Bible Seminary. The choices included (a) preparing for full-time ministry, (b) change of vocation, (c) personal development, (d) increase in status, (e) self-improvement, and (f) others. Mean scores were computed for each option and were then ranked to determine the first through the sixth motivational reasons for enrolling in the M.Div. program. The greatest reason motivating respondents to enroll in the M.Div. program appeared to match with the mission of the Alliance Bible Seminary, which is to prepare for full-time ministry (see Table 16). The option of personal development was ranked second among the respondents. Others ranked third. The reasons that were cited included knowing God, and to be a missionary.

Question 9: Would the graduates recommend the M.Div. degree program to others?

The respondents were given an opportunity to select yes or no to this question. In addition, an open-ended why space was provided next to each option. The responses to why can be found in the next two paragraphs. Of the 69 respondents, 3 did not respond, leaving 66 usable responses. Of the 66 usable responses, 56 (84.85%) reported that they would recommend this program to others, and 10 (15.15%) indicated that they would not recommend this program to others. Table 30 indicates the differences by gender to this question. No significant difference was noted.

The respondents who answered yes to the question “Would you recommend the M.Div. program at ABS to others?” gave the following reasons: conservative but open in theology, good faculty and staff, strong library resources, the program is helpful (balanced

Table 30

A Comparison by Gender and Age: Would Graduates Recommend Program to Others?

Variable		Yes (%)	No (%)
Gender	Male	27 (84.38%)	5 (15.62%)
	Female	29 (85.29%)	5 (14.71%)
(p = .45)*			
Age	Less than 30	24 (88.89%)	3 (11.11%)
	31 – 40	31 (83.78%)	6 (16.22%)
	41 – 50	1 (50.00%)	1 (50.00%)
(p = .42)			

*Significant at the .05 level.

and comprehensive), has different majors to choose from, provides sound training for church ministry, good program in mission, beneficial personal involvement and spiritual growth, good location for study, great campus, and good tradition and spirit in ministry.

The respondents who answered no to the same question gave the following comments: the program is not practical enough, many good teachers left in recent years, not enough faculty in New Testament and Old Testament, too many duties to be fulfilled (therefore, not enough time and space for personal spiritual growth), course work was too heavy, and lack of spiritual formation guidance. These are relevant comments because other data in previous sections showed similar concerns by the respondents. These should be taken seriously by the staff and faculty of the seminary.

Question 10: What would be the possible income source during their M.Div. studies?

In question 5 of the survey instrument, respondents were asked to choose their employment status while they were enrolled in the M.Div. program. Of the 69 respondents, 17 males and 12 females did not respond. No reason is known as to why so many missed this part of the question. Of the 40 usable responses, 30 (75%) respondents reported that they were unemployed temporarily during those 3 years of M.Div. studies. six (15%) and 4 (10%) respondents reported that they were employed full-time and part-time, respectively (see Figure 20).

The last question on the survey instrument asked the graduates to state the most important source of income during the M.Div. studies, which may provide some clue to this phenomenon. More than half of the respondents' choice went to church sponsorship.

The second income source chosen was personal savings (see Figure 21). As mentioned before, the seminary scholarship was too little. The seminary needs to put more effort in raising money for scholarship so that participants in the program would not have to rely too much on personal savings or to work while attending courses.

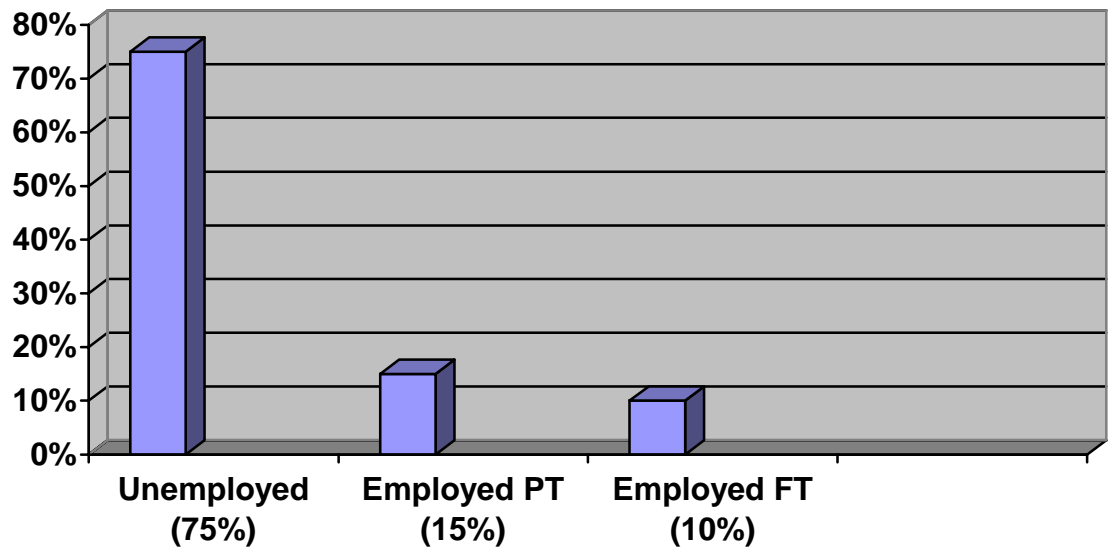


Figure 20. Employment status during M.Div. studies.

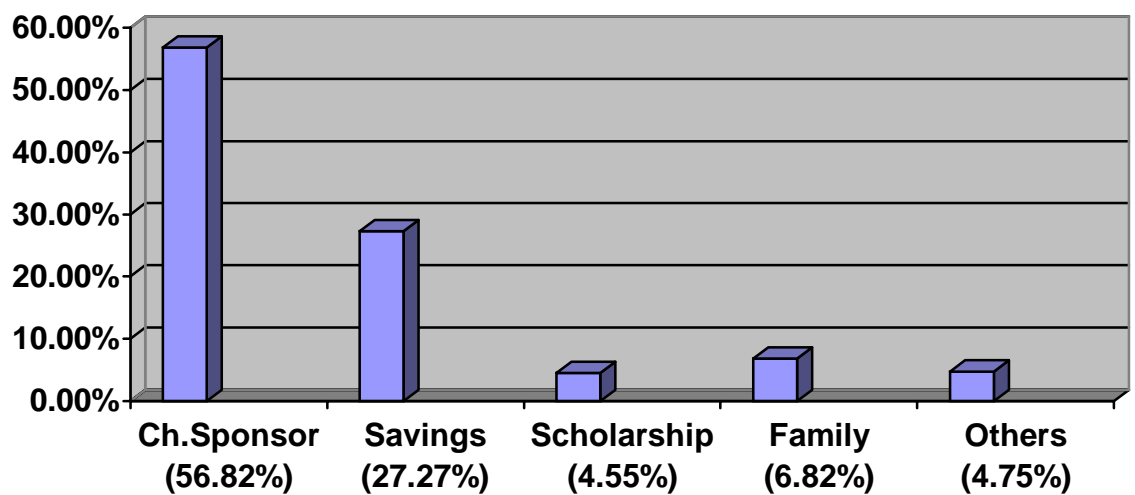


Figure 21. Source of income during M.Div. studies.

CHAPTER 5

SUMMARY OF FINDINGS, IMPLICATIONS, CONCLUSIONS, AND RECOMMENDATIONS

The purpose of this research was to evaluate the effectiveness of the master of divinity degree program of the Alliance Bible Seminary in preparing men and women for full-time Christian ministry. Throughout the years, Alliance Bible Seminary has served the Chinese Christian community worldwide by preparing Christian leaders through various training programs. The master of divinity degree program was launched in 1989. This was a large step forward for the seminary. Two years later, the graduate school of the Alliance Bible Seminary was formed. The ABS has done a good job in the past; however, with the addition of graduate degree programs and the near tripling of the student population, the need for developing an evaluation scheme that permits effective planning and development is apparent. This study was intended to promote a critical evaluation of the M.Div. program from the perspective of those who had participated the program. It can be used as part of a comprehensive evaluative effort in the future.

This research has made reference to the model proposed by Jackson (1994). The survey instrument used was adapted from the questionnaire used by him. It includes three basic components: descriptive data about the participants of the program, the educational program's impact upon the participant's career development, and the participant's degree of satisfaction with and perceived relevance of the program. Because there may be cultural

differences between East and West, before the research was formally carried out, a pilot test was conducted. Ten M.Div. graduates from the China Graduate School of Theology and 5 M.Div. graduates from ABS were randomly chosen to respond to the survey questionnaire. Of the 15 returned questionnaires, 2 were incomplete and could not be used. The 13 completed questionnaires provided valuable insights for the investigator to make minor corrections, streamline the instructions so that it is easier to understand the questions and respond correctly. Overall, the pilot test indicated that the survey questionnaire was found effective.

The total number of graduates from 1992 to 1999 was 80. Current addresses were not available for 2 of the graduates, and 6 resided in other countries, either doing missionary work or having further study. The remaining 72 graduates returned 69 usable survey instruments, constituting a 95.83% response rate.

Findings Summarized According to Research Questions

1. How would the graduates rate their experience at the seminary?

The study indicated that the graduates at Alliance Bible Seminary had a high level of satisfaction with their educational experiences. The graduate responses to the survey questionnaire indicated that 86.96% thought that the time, expense, and effort were justified. Table 19 provides detailed support for the conclusions that the respondents were satisfied with their educational experiences at the Alliance Bible Seminary.

Implication: Although 86.96% of the respondents were satisfied with the program, still about 15% of the respondents rated the program less than satisfactory. It is suggested that the results of this research study be sent to all respondents, and those who feel they

have ideas to improve the program and the curriculum would send their suggestions to the investigator for possible seminary considerations.

2. Are there any significant differences in the attitudes of graduates toward the seminary based on age and gender?

No significant differences were detected in gender responses. Males and females felt they would likely choose the same major of study for the M.Div. study, with female respondents having a slightly greater tendency to change their major of study than males, especially in the 31-40 age group (see Table 24). Male and female graduates of different age groups revealed that their contributions to the professional field had increased as a result of the M.Div. program.

Implication: A change of policy in 1998 by the Christian and Missionary Alliance Church Union, Hong Kong, decided to allow qualified female pastors full ordination and ministry opportunities in the denomination. Consequently, this factor may increase the recruitment and attendance of more female students at the seminary. The seminary should prepare for this possible change, and at the same time, the seminary should put forth more effort in recruiting male applicants because male leadership in Chinese churches in Hong Kong has experienced a great shortage in recent years due to a large number of male pastors who have emigrated overseas.

3. What did the graduates find to be most helpful in the program, and what did the graduates find to be the major obstacle?

The respondents rated the course work and independent reading as the aspects that best contributed to their development as Christian ministry leaders. However, in addition to these two aspects, respondents reported that extra-curricular activities such as voluntary

work on campus, Student Evangelistic Band, communications and interaction with faculty, and sharing of ministerial experiences in local church by faculty were more valuable than formal academic studies. Perhaps Christian ministry training requires a balance between the two. Personal, academic, and family were the most common obstacles to overcome. One of the major obstacles from family may be due to nonbeliever parents. Within the program, course work and independent reading were believed to be the two greatest obstacles.

Implication: The data seemed to indicate the need for the seminary to assign more staff members to deal with personal, academic, and family issues of the participants of the program. Since there is a trend to hire staff to deal with faith based volunteer groups, and students showed interest in such groups, staff coverage of volunteer student organizations seems another concern to be considered by the seminary.

4. How have the graduates contributed to their field of ministry in terms of publishing articles, conducting speeches, leading seminars, teaching, serving on committees or boards of relevant organizations, or serving in social service ministries? Are there significant differences among the graduates?

After completing the program, significant increases were reported in the following activities: conducting workshops/programs, public speaking, and social services ministries. Serving on church denomination and Christian organization committees and teaching saw only moderate increases after the completion of the program. The respondents' reports on publishing books, monographs, and articles were quite disappointing. No significant difference was detected prior to the program and after graduation. Perhaps the program has little training in this area, and/or few graduates in this program are gifted in writing.

Professional organizations in Chinese Christian circles are not well established. This may explain why respondents' involvement in professional organization actually decreased after they graduated from the M.Div. program. Also, theological training is only one aspect of educational training. The great diversity in undergraduate background of the respondents would surely have more honors and awards received.

Implication: The data provides evidence for a possible need by seminary staff to initiate and organize Christian professional organizations to promote the quality of Christian ministry, and to offer courses that train students to write articles for Christian publications.

5. Have the graduates found employment in Christian institutions (churches and Christian ministry organizations)?

The employment opportunities for the responding graduates were rated very good. The survey indicated that 89.86% were currently employed full-time in Christian churches and organizations as pastors and ministerial staffs. Although the graduates came from a wide variety of occupational backgrounds (see Table 9), the M.Div. program at the Alliance Bible Seminary could assure the graduates of finding places of employment within the Christian ministry circle.

Implication: The data provides evidence that nearly 90% of the graduates are in full-time Christian ministry, ranging from those as church pastors (65.22%) to administrators (2.90%). As mentioned in the previous statement, the 10% who are not using their seminary training in full-time Christian ministry may also write to this investigator if they propose to become a full-time Christian worker in the future, via a letter to him as he reports his research study to them. In addition, they may report the value

of their seminary work in their present career, occupation, and personal life to this investigator.

6. Have they reached any career goals as a result of participation in the program?

As mentioned above, the majority of the responding graduates are employed full-time in Christian churches and organizations. The respondents indicated that 36.23% had church pastor as an ultimate career goal. The difference between this figure and the actual employment as 65.22% in church pastor can be explained by the fact that most mission organizations require church ministry experience before accepting a missionary candidate. The 26.09% respondents who indicated missionary work as their ultimate career goal are working as church pastors presently to prepare themselves to qualify as missionary candidates. The totals of 36.23% and 26.09% would close the percentage of present employment as church pastor (65.22%). The percentage of respondents who presently employed full-time in Christian organizations is 24.65%, which is close to the percentage of respondents who chose Christian organizations as their ultimate career goal (20.29%) (the total of Christian organization work, theological education, and women and elderly ministry, shown in Table 8). Therefore, the graduates who responded to the survey questionnaire were apparently successful in finding employment and reaching their career goals.

Implication: The data indicates the respondents' career achievements in Christian work. About 16% of them were not sure or did not indicate that their career goal was accomplished at the time they filled out their survey questionnaire. Thus, the seminary leaders might conduct an exit interview of all future graduates to determine how well the

seminary has provided for future Christian career opportunities.

7. How did the graduates perceive the following elements of the programs leading to the completion of the degree? (a) the admissions requirements; (b) the admission examination; (c) the advising provided; (d) the course work (both major and core); (e) the internship requirement; (f) the spiritual formation activities; (g) the quality of faculty and instruction; (h) contact with faculty; (i) relationship with other students; (j) closeness in relationship; (k) the library collection and facilities; and (l) the access to computing resources.

The male and female graduates were consistent in how they perceived each element of the program leading to the completion of the degree. Both were very satisfied and satisfied with admission requirement, admission examination, course work in the major, varieties of course offered, internship requirement, relationship with other students, feeling comfortable sharing concerns with someone on faculty and/or staff, and library collection and facilities. While freshmen advising, advising in the majors, course work in core, quality of faculty, quality of instruction, and access to computing resources were ranked as somewhat satisfied, spiritual formation activities stood out to be the only element that both male and female perceived themselves as being dissatisfied and very dissatisfied. This might be an interesting area for the seminary to examine. Obviously, there is significant difference between the actual experience of the graduates and their expectations.

Implication: The data indicates that of the 16 factors used to measure the graduates' perceived satisfaction (opinion), they were most dissatisfied with their advising for their majors, their experience in spiritual formation activities, their access to computing

resources, and their quality contact with their faculty. Therefore, this investigator suggests a 3-day annual retreat whereby all faculty and students are together in small group of prayer, Bible study, and personal testimonies. With regard to computer access, it is suggested a grant be written to provide every seminary staff member and entering new student with their own personal computer.

8. What appears to be the motivation for enrolling in the educational program of the Alliance Bible Seminary?

The survey data indicated that the greatest reason motivating respondents to enroll in the M.Div. program of the Alliance Bible Seminary was to prepare for full-time ministry. This appears to concur with the mission of the Alliance Bible Seminary.

Implication: The data indicates that graduates came to the seminary to prepare themselves for full-time ministry. Alliance Bible Seminary is presently the largest evangelical seminary in student enrollment and library resources in all of China, realizing China has incorporated Hong Kong since July 1, 1997. Therefore, it is possible seminary students chose Alliance Bible Seminary due to these two previous factors. However, the seminary needs to promote this information and its successful work with graduates via the results of this research study.

9. Would the graduates recommend the M.Div. degree program to others?

The respondents supported the degree program, obtained their career goals, found many aspects of their experience helpful and beneficial, and generally rated their experience highly. Therefore, it is not surprising to see that the majority of the respondents (84.85%) would recommend the M.Div. degree program to others. This response was about the same across gender and age groups.

Implication: The data indicates that 81.16% of the graduates were satisfied with their seminary degree work. Since approximately 20% of the graduates were not satisfied with their academic work, this investigator suggests the seminary leaders to have an exit interview with future graduates to determine reasons that graduating students are dissatisfied with their studies. Moreover, this investigator proposes an annual anonymous and confidential survey of all present students (approximately 1 to 2 pages), to identify areas for improvements in seminary educational experience. Thus, the faculty and administration of the seminary might address the students' needs to better serve in their Christian calling.

10. What would be the possible income source during their M.Div. studies?

The survey statistics showed that 56.82% of the respondents' choice ranked church sponsorship as the most important source of income while they were in the M.Div. study. Local Christian churches have played an important role financially in the training of Christian leaders. Personal savings was ranked second (27.27%) as the possible income source. Scholarships provided by the seminary were ranked fourth, accounting for only 4.55% of the respondents' choices.

Implication: The data indicates the need for more Christian scholarships, with only 4.55% of the scholarship money coming from the seminary. Therefore, the seminary needs to hire additional Christian financial advancement staff members to raise scholarships so students will not be as dependent on church employments, personal savings, or other outside support.

Conclusions

The ultimate goal of evaluation is to improve existing programs so that they may be more effective and concur with the mission of the institution (Fink, 1995; Sanders, 1992). This type of evaluative research can reveal the strengths and weaknesses of existing programs, and can help in facilitating good programs to become better. In general, the graduates were satisfied with their experiences. They would choose the same path again, and would recommend the program to others. The majorities of those who have participated in the program are working in the field and are positively attaining their career goals. Alliance Bible Seminary's master of divinity program appears to be meeting the mission of the seminary: to train Christians to serve the Chinese churches worldwide. Although this survey research is the first of its kind in the history of Alliance Bible Seminary, the high response rate is very encouraging. The graduates who responded to this research project have provided a great service to the seminary.

The findings of the survey revealed that the graduates rated their experience at the seminary highly, and there were no significant differences in the attitudes of graduate toward the seminary based on age and gender. Specifically, the graduates found that although course work and independent reading contributed a lot to their professional development, however, extra-curricular activities such as voluntary work on campus, Student Evangelistic Band, communication and interaction with faculty, and sharing of ministerial experiences in local churches by faculty were more beneficial to their professional development. The survey also found that the program had positive contribution to the graduates' career development. After the study, they experienced

increase in job responsibility and new job responsibility, have broader concept of Christian ministry, intellectual growth and stimulus, cultural and aesthetic experience, and stability, self-confidence, and balance. Although the graduates made less money and were not well accepted socially after the program, they should have prepared for this because this is the sacrifice they have made before they entered the seminary. This also explained why preparing for full-time ministry was ranked first among the six possible motivations for participating in the M.Div. program. Unlike other professions, Christian ministry placed more emphasis on the minister's life than his skill. It's no wonder that the graduates found personal and academic aspects the two greatest obstacles to overcome in completing requirements of the program.

While served on committees and published in professional writings were areas that may need more time to develop as the graduates gained more experience in their ministry, the survey found that the graduates have increased contribution to their field of ministry in terms of conducting workshops/programs, public speaking, teaching, and social services ministries after the program.

According to a general church survey conducted last year in Hong Kong, there were 765 pastoral vacancies among the churches (Liu, 2000). This need may justify the high employment rate of the graduates. The M.Div. program was designed to train pastoral leaders, and the survey revealed that most of the graduates had reached their career goal as a result of participation in the program.

In this evaluation some concerns expressed by the respondents should be considered by the administration of the seminary. The administration and faculty would be well advised to further investigate the issues that would cause participants of the program

not to be satisfied with spiritual formation activities. As an institution whose primary goal is to prepare spiritual leaders for Christian churches and organization, a genuine concern is appropriate. Also, the program has some elements that need to be improved, such as freshmen advising, advising in the majors, course work in the core, and quality of instruction. Some elements of the program need to be consolidated, especially those with which the respondents were somewhat satisfied, such as access to computing resources, quality of faculty, varieties of course offered, and admission examination. The respondents also reflected that academic aspects, which include course work and independent reading, were the greatest obstacle encountered in the program. Part of the reason for this phenomenon may be due to faculties who graduated overseas did not aware the context of theological training in the East. More research needs to be done in this area, and improvement could be made so that academic study in the program would be a satisfying experience for participants of the program.

Finally, the seminary needs to seek ways to better promote the quality program that exists so that more and more people are willing to provide scholarships for needy participants. The ultimate goal should be that no one who wants to prepare himself/herself for full-time ministry would be turned away because of financial inadequacy.

Recommendations for Further Research

As a result of this study, the following recommendations are made:

1. Any institution undergoing a self-study should evaluate the program from more than just this one perspective. A similar study should be conducted among faculty and staff to evaluate the effectiveness of the M.Div. program. The satisfaction and

perceptions of faculty, staff, and others should be used as part of an ongoing process of evaluation.

2. A followup study of the program evaluated should be conducted at least every 5 years to ensure continued quality.

3. A similar study should be conducted on other educational programs within the seminary. The ultimate goal is to create an evaluation system within the institution so that the institution is kept sensitive to the changing environment and can improve its programs accordingly.

This evaluation research study emphasizes the importance of keeping the institution responsive to the rapidly changing conditions of the society, especially in Hong Kong and China, where the focus of Christian ministry will be in the new century. Chinese Christian churches and organizations worldwide are urgently in need of high-quality leadership. As a Christian leadership training institution, Alliance Bible Seminary must constantly evaluate its effectiveness and maintain a willingness to change and make a commitment to meet the needs of its students.

APPENDIX A
MAP OF HONG KONG AND VICINITY

APPENDIX B
LETTER OF REQUEST FOR PERMISSION
TO CONDUCT STUDY

**CHEUK ON LUI
2652B CUSTER PARKWAY
RICHARDSON, TX 75080-1641**

November 29, 1999

Dr. James Cheung
President
Alliance Bible Seminary
22 Peak Road
Cheung Chau Island
New Territories
Hong Kong

Dear Dr. Cheung:

I am currently pursuing the Doctor of Education degree in the University of North Texas in Denton, Texas. I am in the process of conducting dissertation research. My research project seeks to evaluate the effectiveness of the 3-year Master of Divinity (M.Div.) degree program of Alliance Bible Seminary as perceived by former students. In order to complete my research, I need your permission to use former students of the M.Div. degree program at Alliance Bible Seminary.

I have enclosed a copy of the survey instrument, a copy of the cover letter that I propose to send to former Alliance Bible Seminary M.Div. students, and a brief overview of the research questions. Please contact me if additional information of this project is needed.

Thank you for your kind concern in this matter. I am looking forward to hearing from you soon.

In Christ,

Cheuk-On Lui
Doctoral Candidate

APPENDIX C
LETTER OF PERMISSION



建道神學院一百週年紀念
ALLIANCE BIBLE SEMINARY CENTENNIAL CELEBRATION

13 December 1999

Rev. Cheuk On Lui
2652B Custer Parkway
Richardson
TEXAS 75080-1641

Dear Rev. Cheuk-On Lui,

I understand you are pursuing the Doctor of Education Degree at the University of North Texas in Denton, and that you are working on a research project to ascertain the effectiveness of our Master of Divinity Program as evaluated by our M. Div. Alumni.

We support your research project heartily, and please feel free to contact any of our alumni who are willing to help you out in this matter. I have also instructed our development department to supply you with names and addresses of our alumni.

Please contact me again if we can be of further help to you. May our Lord bless you richly as you continue to prepare yourself for further ministry.

Yours Sincerely,

Dr James Cheung
President

JC/ac

APPENDIX D
SURVEY QUESTIONNAIRE

MASTER OF DIVINITY PROGRAM QUESTIONNAIRE

Note: Before answering each question, please read the question carefully and answer accordingly.

Please **check** (☐) the appropriate blank:

- | | | |
|---------------------------------|---------------------------------------|--|
| 1. Sex | 2. Age at entrance to M.Div. program | 3. Age at graduation from M.Div. program |
| <input type="checkbox"/> Male | <input type="checkbox"/> Less than 30 | <input type="checkbox"/> Less than 30 |
| <input type="checkbox"/> Female | <input type="checkbox"/> 31 – 40 | <input type="checkbox"/> 31 – 40 |
| | <input type="checkbox"/> 41 – 50 | <input type="checkbox"/> 41 – 50 |
| | <input type="checkbox"/> Over 50 | <input type="checkbox"/> Over 50 |

4. Please complete all items, which apply to you:

Degree	Year Entered Program	Year Degree Received	College / University	Field of Study/Major
Bachelor's				
Master's				
Specialist				
Doctorate				

5. Past and present employment history: Please **check** (☐) each block that applied / applies to you.

	Prior to Entering M.Div. Program	While Enrolled in M.Div. Program	After Graduated M.Div. Program
Employed full-time			
Employed full-time, actively seeking different position			
Employed part-time			
Unemployed temporarily			
Unemployed because of poor health or physical reason			
Self-employed			
Retired			
Others (Please specify):			

Kind of job and position held **prior to** entering M.Div. program _____

Kind of jobs and positions held **since completing** M.Div. program (Please list two most recent) _____

Ultimate career goal _____

6. Have you participated in professional activities: Indicate **the number (1, 2, ...)** in the appropriate space.

	Prior to Entering M.Div. Program	While Enrolled in M.Div. Program	After Graduated M.Div. Program
Have you served on committees: Church Denomination?			
Christian Organizations?			
Have you conducted workshops/programs?			
Public speaking presentations (speech/ panel on professional topics)?			
Membership in professional organizations?			
Offices held in professional organizations?			
Have you published in professional Books?			
Monographs?			
Articles?			
Number of honors and awards received?			
Teaching			
Social service ministries (Please specify):			

7. To what extent has your participation in the M.Div. program at this institution contributed to the following? **Check (✓)** the appropriate column for each item.

	Much	Some	Little	None	Uncertain
Increase in job responsibility					
New job opportunity					
Increase in salary					
Acceptance by colleagues					
Broader concept of Christian ministries					
Intellectual growth and stimulus					
Leadership capability					
Stability, self-confidence and balance					
Acceptance socially					

8. Please **list** the five courses in your M.Div. program which:

Were of greatest value to you

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

were of least value to you

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

9. As you recall the M.Div. study experience, where would you suggest changes in the aspects listed below? Please **check** (✓) the appropriate column for each item that most closely expresses your feelings. (1=Very Satisfied; 2=Satisfied; 3=Somewhat Satisfied; 4=Dissatisfied; 5=Very Dissatisfied; 6=No Opinion.)

	1	2	3	4	5	6	Suggestions
Admission requirements							
Admission examination							
1 st semester advising							
Advising in the majors							
Course works in the majors							
Course works in cores							
Varieties of course offered							
Internship requirement							
Spiritual formation activities							
Quality of faculty							
Quality of instruction							
Amount of contact with faculty							
Relationship with other students							
Someone on faculty and/or staff you feel comfortable sharing your concern							
Library collection and facilities							
Access to computing resources							

10. Please **rank** the following lists. Use 1 as the most valuable, 2 as the second most valuable, and continue to the least valuable.

A. Motivation for taking M.Div. program

- ___ Prepare for full-time ministry
- ___ Change of vocation
- ___ Personal development
- ___ Increase in status
- ___ Self-improvement
- ___ Others (Please Specify): _____

B. Reasons for selecting ABS for your study

- ___ Location
- ___ Reputation
- ___ Cost
- ___ Curriculum offered
- ___ Alumni/Pastor recommendation
- ___ Others (Please Specify): _____

C. Aspects of your M.Div. program which contributed most to your professional development as a church pastor or Christian organization minister/leader

- ___ Course work
- ___ Independent reading
- ___ Internship experience
- ___ Spiritual formation activities
- ___ Social/Spiritual bonding among faculty and/or students
- ___ Others (Please Specify): _____

11. Please **check (✓)** **yes** or **no** to the following questions and complete where appropriate.

A. In light of your work since graduated M.Div. program, do you wish that you had chosen a different major for your master study? If your answer is **yes**, indicate what major you would prefer.

___ Yes

Preferred major _____

___ No

B. Do you feel that the expense in time, effort, and money for your master work was justified?

___ Yes

Comments: _____

___ No

Comments: _____

C. In your opinion, has your contribution to the ministry increased as a result of the master program?

___ Yes

Comments: _____

___ No

Comments: _____

D. Would you recommend the M.Div. program at ABS to others?

___ Yes

Why? _____

___ No

Why? _____

12. Please **check (✓)** the following:

A. What were the greatest obstacles you had to overcome in the composition of the requirement for M.Div. program? Please check no more than TWO.

___ Academic

___ Personal

___ Family

___ Social

___ Financial

___ Others (Please Specify) _____

B. What has been the greatest obstacle encountered in the program?

___ Course work

___ Independent reading

___ Internship requirement

___ Inter-personal relationship

___ Others (Please Specify) _____

13. Please **check (✓)** the most important source of income during your M.Div. studies.

___ Personal savings

___ Seminary Scholarship

___ Church Sponsorship

___ Family assistance

___ Full-time job while attending class

___ Others (Please Specify) _____

- END OF QUESTIONNAIRE, THANK YOU -

APPENDIX E

LETTER TO SURVEY PARTICIPANT

CHEUK ON LUI
2652B CUSTER PARKWAY
RICHARDSON, TX 75080-1641

Date:

Dear M.Div. Program Participant/Alumni:

I am currently a doctoral student at the University of North Texas in Denton, Texas. I am in the process of conducting dissertation research. My research project is a descriptive study of the Alliance Bible Seminary's 3-year Master of Divinity (M.Div.) degree program as perceived by former students. Your help will be of great significance to the Graduate School of Alliance Bible Seminary.

Although the M.Div. program at Alliance Bible Seminary is ten years old, no information is available to report the perceptions of students who have matriculated through the program. This research project will help Alliance Bible Seminary administrators gain valuable knowledge and insight into your experience in the master program.

I value your opinion highly and ask you take a few minutes to give your honest, thoughtful reactions to the enclosed questionnaire. Your responses will remain anonymous and confidential, and will be used for statistical purposes only. For your reference, the following rules, taken from American Statistical Association's Ethical Guidelines for Statistical Practice, will be adopted in this research study.

1. Only number codes will be used to link the respondent to a questionnaire and the name-to-code linkage information will be stored separately from the questionnaire.
2. The names and addresses of survey respondents will not be disclosed to anyone outside the survey project.
3. Questionnaires and identifying information about respondents will be destroyed after the responses have been entered into the computer.
4. The names and addresses of survey respondents from files used for analysis will be deleted.
5. Statistical tabulations will be presented by broad enough categories so that individual respondents cannot be singled out.

This project has been reviewed and approved by the UNT Committee for the Protection of Subjects 940/565-3904. Should you have question concerning the study, you can contact me at (852) 2981-0345.

I have enclosed a self-addressed stamped envelope for your use in returning the questionnaire. At the conclusion of this study, I will send you a copy of the findings as my thanks for your responding. Thank you for your assistance. God bless you.

Sincerely,

Cheuk-On Lui
Doctoral Candidate

APPENDIX F

COLLEGES AND UNIVERSITIES ATTENDED FOR BACHELOR'S DEGREE

HONG KONG

University of Hong Kong

Chinese University

University of Science and Technology

Polytechnic University

Baptist University

City University

Lingnan College

Shu Yan College

College of Education

Alliance Bible Seminary

School of Nursing

MACAU

University of East Asia

TAIWAN

Fu Jen Catholic University of Taiwan

National Taiwan University

Taiwan Culture University

Taiwan National chengchi University

Tung Hoi University

University of Taiwan

OTHERS

The Polytechnic of the City of Birmingham, England

St. Mary's University, England

University of Nottingham, England

University of Manitoba, Canada

University of Toronto, Ontario, Canada

Texas Tech University, U.S.A.

University of Oregon, U.S.A.

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